

THE  
TESTAMENT  
OF THE  
TWELVE PATRIARCHS,  
THE  
SONS OF JACOB.

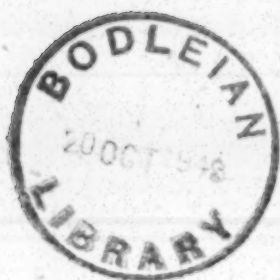
Translated from the GREEK,  
By ROBERT GROSTHEAD, B.D.



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TO THE  
CHRISTIAN READER.

**A**Llbeit these our happy days in some respects, good Christian, have and enjoy diverse and sundry works tending to the subversion of Belial, and the erection of godliness: Yet considering, that as earthly, so we spiritual soldiers, seldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly book of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous, so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable: and now, at last, though chargable, yet fruitful is the expressing and printing in our natural language of this so worthy, so golden a writ; being of itself, without the necessary painting of eloquent speech, a mirrour for princes, a preacher for all Christians, a beautiful glass for women, for children, servants, and such like; a wise, plausible, and most ready school-master, for to apply to every particular estate

his peculiar property. Art thou a prince, a magistrate, a ruler, let Judah rule thee: If thou thinkest upon manly courage, he teacheth valiantness: If thou seek to govern aright, he willeth thee to fly tyranny: If thou thirst after manners of life, he soundeth it out, that vain glory, fornication, discord, and blemish, weaken, and at length utterly consume nobility. Let me proceed further, and ask a question: Art thou a bishop, a minister, a preacher of Christ's birth, life and death? behold Levi as a lantern. Thou canst teach thyself, but he can teach thee better; thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed; of thy state of life, what, and how it should be, *Nunquam sine sale, sine sole*; to be short of thy blessedness if thou art godly, wise, and learned; of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? look upon Jacob, O you parents, peruse the twelve godly fathers in time and order: learn of him and his, to pray to God in Christ's name for your children; have regard to their instructions; the want of the former, your children shall miss; the neglect of the latter yourselves shall bewail: for the hearty prayer of a father to the Almighty for his children, is a right singular benefit: but he that for foolish pity giveth them not the  
 bridle,

bridle, is before God accounted a guilty partaker of their sinful race. View this book therefore, hearken how to teach yourselves and your children. You have already finished a sick man's salve, enjoy now at length a sick man's tongue, to instruct them when you leave them, and what to leave them when you die: else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth, read, see, and say, That old father Reuben, with his good brethren, readily and rightly described the blessed path of righteousness, and the forlorn way of Belial; the one to fly, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? Stop not then the ears of thy heart and body to so wise and sweet a charmer. O the number, O the uglisome portraiture of those deadly spirits that he hath so orderly numbered, and cunningly coloured! lechery, envy, gluttony, bravery, pride, vain glory, unrighteousness, wilful ignorance. All these, as they seem, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul; which well-spring and puddle of evil if thou wilt have dried up, cease from drunkenness: if not see it, have not a narrow and greedy eye upon a beautiful face; if not drink, yet stop thy mouth from busy questions with women; to conclude, if not therein be ducked and drowned, use labour, tame youth-

fulness: For in this I over-shooting myself (saith Reuben to his children) defiled my father's bed: therefore look not upon the beauty of a woman, muse not upon their doings, but keep yourselves occupied either in learning, or some work; charge your wives and daughters, that they trim not their heads; with them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the world to come. Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law; and the law partly consisteth in mutual love. Strive with Simeon the second brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder; the remedy whereof is, both forgiving and forgetting. Take to thee Joseph's chearful countenance, a perfect platform of a quiet mind; yet set before thine eyes Simeon's withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside: Let not Judah be set apart: Gather by him experience, that for a man to glory in his own works is sinful, and he which upbraiderh another man's voice, standeth slippery. Judah choaked Reuben his eldest brother with his fornication; mark who sinned immediately, but envious and railing Judah: Did he not offend after the flesh in the Canaanite's house? Did he not take a wife without consent of his parents? two great sins, and alas, in these our days too much used;  
yet

yet punished, the one with want, or at least small joy of children, saith father Judah the patriarch, but the other with intolerable danger of body and soul, saith St. Paul. Wherefore abstain from wine, abhor drunkenness; for such a one slandereth not, rehearseth not another man's sins, breedeth no sedition, but embraceth love and charity in a single heart; as good father Issachar, who never railed, nor was hurtful and spiteful to his neighbour; never eat his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, so we might express the same in life and conversation. Mercy and love is a precious jewel, the maintainers whereof being jointly connected prosper; once dissevered, come to nought. For the waters, saith Zebulun, wash away the sand, when the stones and timber are dissolved; whose mercy and singular compassion was rewarded singularly; sift his testament; resemble his rare charity, in clothing the naked, and feeding the hungry, known and unknown, as well strangers as his countrymen. Let not the spirit of Dan possess your mind. Suffer not the wrath of Gad to settle in your heart, for such work with three sore instruments, bitter speech, treachery, and violent hands, yielding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that thou dost seek? Two ways



ways there be, saith Asher, vice the one, the other virtue; Naphtali's race embrace the latter, eschew the former: but he that walketh in them both, blindeth men, deceiveth himself, and mocketh God, whose double-faced dealing shall be doubly punished. Such are the covetous, such are they, that are merciful in evilness, such are they, saith Asher, that fast from meats, but not from fornication. Have therefore a simple heart with righteous Joseph, the blessed of the Lord, that right figure of Jesus Christ; for hatred he shewed love; being cursed, he blessed; being shot thorough, he did not so much as bend his bow, albeit his brethren would have slain him, albeit they cast him into a well, though they sold him for a bond slave, and that to strangers, and such as hated shepherds to the death, of whom he was whipped and tormented; yet he, when they stood in fear, gave them comfort; when they were well nigh famished, gave them food; when by his authority he might destroy, he by his authority did preserve; being their Lord, using them as his betters; being their brother, accepting them as his children; their unkindness not spoken of; their conspiracies forgotten; their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken to his obedience toward God: When he was miserably afflicted, did he rage and swell, when he was made a bond-slave of

a freeman's son, did he cry out on heaven, as being utterly forsaken? Did he impatiently accuse God's justice? No; *expectans expectavit Dominum*: And at the last, the Lord which hid his face, did show his countenance; of a caitif, in respect, making him free, of a free man wealthy, of a wealthy subject, an honourable personage; lord president of Pharaoh's land; whom the Egyptians being alive, loved; being dead, loved; being rotten, loved; whom living, neither wealth nor wo could make to swell; neither promise nor threats of the Egyptian strumpet could make slide; and therefore being dead, neither world, devil, nor man's policy could make forgotten. O that our mortal race might thus begin, thus persevere; might thus, O Lord, most happily finish; the spirit is willing, but the flesh is weak: learn therefore of Benjamin to inflame thy heart, that thou mayest be ready both in body and soul Let us, saith Ecclesiasticus, *commend* (and so say I, behold) *the noble famous men, and the generation of our fore-elders, for many glorious acts hath the Lord done in them, and shewed his great power ever since the beginning.* Upon the consideration whereof, and especially for that I would have nothing wanting in this book that might serve thy contentation, I thought it as well pertinent to deal with the righteous father, as with the godly children. For to shadow a face only without a body, hath his deserved commendation: but whose painteth

painteth a leg without a body, or a body without a head, it shall not be amiss, as I suppose, as well to term him a foolish painter, as to judge the thing indiscreetly painted; wherefore, as well to see the head as the leg, and to hear the father as the children, I have faithfully drawn out of scripture (and not according to my fancy fashioned) the death and testament of Jacob, that blessed and happy father, added to this antient monument of the children. Therefore to recompence my pains, read them, but read them diligently, neither read only, but be content to follow. For the imitation of good and godly men, is the direct way and course of godliness: so may we account of Jacob's blessing; so may we thoroughly challenge to be his children; children I mean, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart's blood for us; God which disposeth all things to his pleasure, preserve our king, increase our faith, and make us thankful for his benefits. *Amen.*

RICHARD DAY.

THE



THE  
T E S T A M E N T  
O F  
J A C O B;

Made at his death, to his twelve sons the Patriarchs, concerning what should betide them in the last days: gathered out of Gen. xlviii. xlix. and added unto this book.

*Come hearken, my sons, the things I give,  
my blessing, and my ban;  
The first to them that godly live,  
the last, to wicked man.*

**J**ACOB the son of Isaac, born of Rebekah in the year of the world 2108, (his father being threescore years of age,) was a perfect man and righteous, dwelling in tents; not given to pleasure and hunting, as his elder brother, elder by nature, not by grace. *For the elder shall serve the younger*, saith the Lord, Rom. ix. 12. Why? not for that Jacob had so deserved, but God had so appointed. Wherefore, when he, by the determinate will of God, and heavenly disposition, which ordereth all things whatsoever, had got his brother's birth-

birth-right, and his father's blessing, his parents considering that the slippery days of carnal copulation did approach, and warily fearing his brother Esau, for that he conceived murder in his heart, and instituted a birth-day for his devilish purpose, sent him from Barsaba to Mesopotamia, to Laban his mother's brother, there honestly to take a wife, and quietly to live. For matrimony without consent of parents, and due consideration of either party contracted, as it breedeth their disquietness, so it provoketh God's displeasure.

Jacob therefore, after long travel, being placed with his uncle Laban, and serving him fourteen years in labour and pain, (albeit he was the child of promise, the blessed of the Lord, born of a free woman, and that which is more, his uncle's bone and flesh, and lord of Canaan, not arguing with himself, as the worldly children of this earth, saying, Shall I which am a free and wealthy man's son be made a servant? Shall I be a drudge in my kinsman's house; being sent to marry, and not to serve?) had given him by Laban to wife for his good service, (by which God blessed that little that Laban had before) his two daughters. Leah first, then Rachel, with their handmaids, Bilhah and Zilpah; of whom according to the promise made to him in Bethel, that his seed should be multiplied, he begat twelve sons, twelve godly fathers of the earth,



his pa- earth, Reuben, Simeon, Levi, Judah, Dan,  
ays of Naphtali, Gad, Asher, Issachar, Zebulun,  
warily Joseph, Benjamin.

Thus he being blessed of the Lord, as well  
in children as in substance, returned again to  
his native country, he and his children, there  
to live, and there to die. But behold the di-  
vine providence of God, after three and thirty  
years expired, he was removed from Canaan  
to Gothen in Egypt, by the means of his son  
Joseph, Pharaoh's chief steward, and whom  
his brethren heretofore had sold. Where,  
when he had lived seventeen years, and seen  
his family increase exceedingly, to his great  
joy and comfort no doubt, especially all the  
other countries about being plagued with a  
great famine, and he by God's mercy not  
greatly feeling the same; perceiving also his  
troublesome pilgrimage drawing to an end,  
called his son Joseph, and said, *If I have*  
*found grace in thy sight, O put thy hand under*  
*my thigh*, (for in this order they took an oath  
in my Jacob's time) *deal mercifully with me, and*  
*truly, bury me not in Egypt, but let me sleep*  
*with my fathers*: Where nothing is sure, faith  
in the promise of God made to his fathers  
willed him to look for Canaan his hoped in-  
heritance, and not to trust in Pharaoh's land.  
To which his request, when Joseph his loving  
son obediently did condescend, Jacob taking a  
little more strength unto him, and sitting up,  
earnestly also to shew forth the great goodness  
of

of the Lord in preserving him and his, said,  
' God Almighty appeared unto me in Luz, in  
' the land of Canaan, and blessed me, saying,  
' Behold I will make thee fruitful, and cause  
' thee to multiply, and will make a great  
' number of people of thee, and will give this  
' land unto thy seed for an everlasting posses-  
' sion. Thy sons, Manasseh and Ephraim, I  
' take as mine own, their own brethren shall  
' be called after thy name. As I came from  
' Mesopotamia, Rachel died in the land of Ca-  
' naan, and was buried by the way to Ephrata,  
' the same is Bethlehem.'

Then Jacob albeit somewhat dim for age,  
beholding Joseph's two sons, said, What are  
these? To whom Joseph answered; ' They  
' are my sons which God hath given me.'  
' O bring them to me, said Jacob, and let me  
' bless them: I had not thought to have seen  
' thy face, Joseph, and yet so God hath shew-  
' ed me thy seed. (Christ.)

' God, in whose sight my fathers Abraham  
' and Isaac did walk; God which hath fed me  
' all my life long unto this day, and the Angel  
' who hath delivered me from all evil, bless  
' the lads, and let my name be named on them,  
' and the name of my fathers Abraham and  
' Isaac, and that they may grow into a multi-  
' tude in the midst of the earth.'

Then as Joseph lifted his father's hand from  
Ephraim to Manasseh the elder, Jacob said:

' Let

‘ Let it be, I know well my son, he shall also  
‘ be a great people, but his younger brother  
‘ shall be greater; in thee let Israel bless and  
‘ say, God make thee as Ephraim and Manaf-  
‘ seh.’ After this he fainting said, ‘ Behold  
‘ Joseph, I die; God shall be with you, and  
‘ bring you again to the land of your fathers.  
‘ Moreover, I give unto thee a portion of  
‘ land above thy brethren, which I conquered  
‘ by my sword and bow of the Amorites. And  
‘ come you hither also, O my children, that I  
‘ may tell you what shall come on you in the  
‘ last days; gather ye together, and hear ye  
‘ sons of Jacob, hearken unto Israel your father.

‘ Reuben my first-born, my might, my  
‘ strength, excellent in dignity and power, un-  
‘ constant as water, thou shalt not excel, be-  
‘ cause thou didst defile my couch.

‘ Simeon and Levi, brethren in evil, who  
‘ in your wrath slew a man, and in your self-  
‘ will digged down a wall: cursed be your  
‘ wrath, for it was shameless, and your fierce-  
‘ ness for it was cruel; I will divide you in  
‘ Jacob, and scatter you in Israel.

‘ Judah, thy hand shall be on the neck of  
‘ thine enemies. Thy brethren shall stoop  
‘ unto thee: as a lion’s whelp shalt thou come  
‘ up from the spoil; thou shalt couch like a  
‘ lion, and as a lioness; who shall stir thee up?  
‘ The sceptre shall not depart from thee, nor  
‘ a law-giver from between thy feet, until Shi-  
‘ loh come: all nations shall seek after him.

‘ Thou shalt bind thy asses sole to thy vine,  
‘ and the asses colt to the best vine: Thou  
‘ shalt wash thy garment in wine; and thy  
‘ cloak into the blood of grapes; thy eyes shall  
‘ be red with wine, and thy teeth white with  
‘ milk.

‘ Zebulun, thou shalt dwell by the sea-side,  
‘ and thou shalt be an haven for ships, thy  
‘ border shall be unto Zidon.

‘ Issachar, thou shalt be a strong ass, couch-  
‘ ing down between two burdens. And thou  
‘ shalt see that rest is good, and that the land  
‘ is pleasant, and shalt bow thy shoulder to  
‘ bear, and shalt be subject unto tribute.

‘ Dan thou shalt judge the people, as one  
‘ of the tribes of Israel. Dan, thou shalt be a  
‘ serpent by the way, an adder by the path,  
‘ biting the horse’s heels, so that his rider shall  
‘ fall backward.’ Then Jacob foreseeing in  
his mind the great calamity that shall betide  
his posterity, comforting himself, and resting  
in God’s promise, cried out with heart and  
mind, *O Lord! I have waited for thy salvation.*

‘ Gad, an host of men shall overcome thee,  
‘ but thou shalt overcome at the last.

‘ And what shall I say to Asher? his bread  
‘ shall be fat, and he shall have pleasures for a  
‘ king.

‘ Naphtali is a hind sent for a present, giving  
‘ goodly words.

‘ Joseph is a flourishing bough by a wall-side,  
‘ the small boughs shall run upon the wall.  
‘ The

‘ The archers shot against him, and hated him,  
‘ but his bough was made strong, and his arms  
‘ strengthened by the hands of the almighty  
‘ God of Jacob. Out of him shall come an  
‘ herdsman, a stone in Israel. All things shall  
‘ come from my father’s God who hath helped  
‘ thee, and blessed thee with the blessings of  
‘ heaven, with blessings of the deep beneath,  
‘ with blessings of the breast and womb. The  
‘ blessings of (me) thy father that I give thee,  
‘ are stronger than the blessings that I had of  
‘ mine elders. Until the end of the hills of  
‘ the world they shall be on thy head.

‘ Benjamin, shall ravin as a wolf; in the morn-  
‘ ing he shall destroy the prey, and at night  
‘ divide the spoil.

‘ And now when I shall be gathered to my  
‘ people, bury me with my father, in the cave  
‘ that is in the field of Ephron the Hittite, in  
‘ the cave that is in the field of Machpelah,  
‘ which is before Mamre, in the land of Ca-  
‘ naan; which Abraham bought with the field  
‘ of Ephron the Hittite, for a possession to  
‘ bury in; where were buried Abraham, Sarah  
‘ his wife, and Isaac with Rebekah: and there  
‘ I buried Leah. The field and the cave that  
‘ is therein, was bought of the children of Heth.’

When Jacob had made an end of command-  
ing all that he would unto his sons, having  
lived an hundred forty and seven years, he  
plucked up his feet into the bed, and quickly  
died. Then Joseph falling upon his father’s



face, and kissing him with tears, caused him to be embalmed by physicians, to the space of forty days, and mourned for him threescore and ten days. Who departing from Egypt into Canaan, with noblemen of the land in chariots, and horsemen, buried him in the place which Jacob had appointed.

*The testament of Reuben, made to his children at his death, concerning the things he had in his mind, by the suggestion of the spirit of foreknowledge.*

**T**HIS is the copy of Reuben's testament, concerning all the things which he gave in charge to his children before he died, in the 125 year of his life, two years after the decease of Joseph; his children and children's children came to visit him in his sickness; and he said unto them,

My children, I die, and go the way of my fathers. And seeing there his brethren, Judah, Gad, and Asher, he said unto them, Lift me up my brethren, that I may tell you and my children the things which I have hidden in my heart, for I am henceforth drawing to my long home. Then standing up, he kissed them, and weeping said; Harken my brethren, and you my children, give ear to the words of your father Reuben, mark what I give in charge to you. Behold, I command you this day before the God of heaven, that

ye walk not in the ignorance of youthfulness and fornication, wherein I overshoot myself, and defiled the bed of my father Jacob; for I assure you, that the Lord did therefore strike me with a sore plague in my flanks for the space of seven months; and I had perished if my father Jacob had not prayed to the Lord for me, because he was minded to have slain me: I was thirty years old when I did this evil in the sight of the Lord, and seven months was I sick to the death, and with a free heart did I seven years penance before the Lord. I drank no wine, nor strong drink; no flesh came within my mouth, I tasted not any fine bread; but I mourned for my sin, for it was great, and there shall none such be done in Israel.

And now, my sons, hear me, that I may shew you what I saw concerning the seven spirits of error in repentance. Belial giveth seven spirits against a man, which are the well spring of youthful works; and seven spirits are given man in his creation, whereby all his works are done. The first is, the spirit of life, wherewith is created his being. The second is, the spirit of seeing, wherewith cometh lusting. The third, the spirit of hearing, wherewith cometh learning. The fourth is, the spirit of smelling, wherewith cometh delight, by drawing in of the air and by breathing of it out again. The fifth is, the spirit of speech, wherewith knowledge is made. The sixth is, the

the spirit of tasting, whereof cometh the feeding upon things that are to be eaten and drunk, and through them is engendred strength, because the sustenance of strength is meat. The seventh is, the spirit of seed and generation, wherewith entereth in the lust of pleasure: For this cause it is the last of creation, and first of youth, because it is full of ignorance, and ignorance leadeth the younger sort as a blind body into the ditch, and as an ox to the stall. Among all these is the eight spirit, which is sleep, with which is created the wasting away of nature, and the image of death. With these spirits are mingled the spirits of error; whereof the first is, the spirit of leachery, which lieth within the nature and senses of man. The second of unsatiableness, lieth in the belly. The third spirit of strife, lieth in the liver, and in choler. The fourth spirit is of bravery and gallantness, that the party may seem comely by excess. The fifth is the spirit of pride, which moveth a man to mind overgreat things; or to think well of himself. The sixth is the spirit of lying, or vain-gloriousness, in boasting a man's self, and in desire to file his own talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness, which stirreth up the affections, that a man should perform the lustful pleasures of his heart; for unrighteousness worketh with all the other spirits, by taking guilt unto him. Unto all these spirits is matched the eight

eight spirit, which is the spirit of sleep or sluggishness in error and imagination; and so the souls of young folks perish, because their minds are darkened and hidden from the truth, and understand not the law of the Lord, neither obey the doctrine of their fathers, as beset to me in my youth.

But now my children love the truth, and that shall preserve you: hearken to your father Reuben, and let not your eyes run a gazing after women; neither be alone with a woman that is married; neither do ye seek about what women are doing; for if I had not seen Bilhah bathing herself in a secret place, I had not fallen into that great wickedness: but my mind ran so upon the naked woman, till it suffered me not to sleep till I had committed abomination. For while my father Jacob was away at his father Isaac, and I in Gerar hard by Ephrata, a house in Bethlehem, Bilhah fell drunken, and as she lay asleep uncovered in her chamber, I went in, and seeing her nakedness, wrought wickedness with her, and leaving her asleep went my way. By and by an angel of God bewrayed my wickedness to my father Jacob, who coming home mourned for me, and touched not Bilhah any more. Therefore look not upon the beauty of women, neither muse you upon their doings, but walk ye with a single heart in the fear of the Lord God, busying yourselves about some work, and keeping yourselves occupied either in learning,  
or.

or about your flocks; until such time as God give you such wives as he listeth, lest you do suffer as I have done. I durst not look my father in the face to his dying day, nor speak to any of my brethren for shame; my conscience biteth me even yet for my sin: but my father comforted me, and prayed for me unto the Lord, that his wrath might pass away from me, as the Lord himself shewed unto me. Therefore from that time forth, I was kept from sinning any more. And you my children likewise, keep ye that I shall tell you, and ye shall not sin; for fornication is the destruction of the soul, separating it from God, and making it to draw unto idols, because it leadeth the mind and understanding into error, and bringeth men to their grave before their time; for whoredom hath undone many men, and although a man be antient or noble, yet doth it shame him, and make him a laughing-stock before Belial and the sons of men. But Joseph, because he kept himself from all women, and cleansed his thoughts from all fornication, found favour both before the Lord and men. The Egyptian woman did much to him, by using the help of witches, and by offering him sliubar sauces; but the purposes of his mind admitted no noisome desire. For this cause the God of our fathers, delivered him from all death both seen and unseen. For if fornication overrule not your mind, neither shall Belial prevail against you. Women are hurtful things,

my



my sons, because that when they want power and strength against a man, they work guilefully to draw them to them by trains, and whom they cannot overmatch in strength, him they overcome by deceit: for the angel of the Lord which taught me, told me of them; for they be overmastered by the spirit of fornication more than men be, and that they be ever practising in their hearts against men; first making their minds to err by decking of themselves; then shedding their poison into them by sights, and finally catching them prisoners by their doings, for a woman is not able to force a man; therefore my sons, flee fornication; charge your wives and daughters that they trim not heir heads, and will them to chasten their looks; for every woman that dealeth deceitfully in these things, is reserved to the punishment of the world to come; for by such means were the watchers deceived before the flood; as soon as they saw them they fell in love one with another, and conceived a working in their minds, and turned themselves unto the shape of men, and appeared to them in their company with their husbands: and the women by conceiving the desire of them in the imagination of their mind, brought forth giants. For the watchers appeared to them of height unto heaven. Therefore keep yourselves from fornication; and if ye intend to have a clear mind, and keep yourselves from all women, and forbid them likewise the company

pany of men, that they may have also clear minds. For although continual companying do not always work wickedness, yet breed they incurable stings to them, and to us everlasting shame before Belial, because that fornication hath neither understanding nor godliness in it, and all enviousness dwelleth in the desire thereof; and for that cause shall ye envy the children of Levi, and seek to be exalted above them, but ye shall not be able to compass it, for God will avenge them, and you shall die a dangerous death; for unto Levi and Judah hath the Lord given the sovereignty, and unto me, and Dan and Joseph hath he granted to be princes with them. Wherefore I charge you to hear Levi, for he shall know the law of the Lord, and deal forth judgment, and offer sacrifices for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of heaven, that every one of you deal faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth; for he shall bless Israel and Judah. God hath chosen Judah to be the king of all people, wherefore worship you his seed; for he shall die for you in battles, both visible and invisible, and shall reign over you world without end.

Reuben having given his children the foresaid charge, and blessed them, died; then they put him in a coffin, and carrying him out of Egypt

Egypt, buried him at Hebron in the double cave where his fathers slept.

*The testament of Simeon, made to his children at his death, concerning Envy.*

**T**HE copy of Simeon's words which he spake unto his sons at his death, in the hundred and twentieth year of his life, in the which Joseph died, for they came to visit him upon his death-bed; and he sitting up kissed them, saying,

Hearken, my children, hear me your father Simeon, whatsoever I have in my heart: I am my father Jacob's second son, and my mother Leah named me Simeon, because the Lord heard her prayer; I became very mighty. I went through with my doings, and was not afraid of any thing; for my heart was stout, my mind unmoveable, and my stomach undiscourageable; for hardiness is given of the Highest into mens souls and bodies. In those days I envied Joseph, because my father loved him; I hardened my heart against him, to kill him, because the prince of error sending forth the spirit of envy so blinded my mind, that I could not take heed to spare my father Jacob. But his God, and the God of his fathers, sending his angel, did rid him out of my hands, for while I went into Shechem to carry fare for your flocks, and Reuben into Dothan, where all our necessities were laid up in store,

our brother Judah sold him unto the Ishmaelites; and therefore when my brother was come again, he was sorry, for he intended to have conveyed him again to our father; but I was angry with Judah for letting him go alive, and bare him grudge five months after: howbeit God letted me, and retrained the working of my hands; for my right hand was half withered up for seven days together. Then did I perceive, my sons, that besel me for Joseph's sake. Whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancour, envy and folly; for I knew I had conceived wicked thoughts against the Lord, and against my father Jacob, for my brother Joseph's sake whom I envied.

Now therefore, my children, keep yourselves from the spirit of error and envy; for envy over-ruleth the mind of every man, suffering him not to eat or drink in rest, or to do any good thing, and is always stirring him up to slay the party whom he envieth, and pining away at his prosperity. Two years together I punished my soul with fasting in the fear of the Lord, for I knew that the way to deliver from envy, was the fear of the Lord. If a man flee unto the Lord, the wicked spirit flieth from him, so as his mind becometh meek, and of spiteful he becometh pitiful, bearing no grudge towards such as love him, and so his envy ceaseth. And because my father saw me sad, he asked me the cause of it, to whom

I lied, saying, I have a pain in my stomach; for I was sorriest of all my brothers, for that I had been the cause of Joseph's selling into Egypt: And when I came into Egypt, and was put in ward by him as a spy; then perceived I, that I was not sorry for it. But Joseph being a good man, and having God's spirit in him, and being full of pity and mercy, minded not to do me any harm, but loved me as well as the residue of my brethren. Therefore, my children, keep yourselves from all spite and envy, and walk in singleness of mind and good conscience, after the example of your father's brother, that God may give you grace, glory, and blessedness upon your head, as you may see in him: Of all the days of his life, he did never cast us in the teeth with it, but loved us as his own soul, and more than his own children, honouring us, and giving us riches, cattle and corn abundantly. You therefore, my children, love ye one another with a good heart, and put from you the spirit of envy, for it maketh a man's soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setting the blood on fire, driveth him out of his wits, and suffereth no reason to bear any sway to rule; moreover it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. For even in sleep, some spice of imagined malice gnaweth him, cumbering his soul with spirits of mischief, making his body ghastly,



and his mind affrighted with trouble, and appearing unto men as it were with a pernicious spirit, and pouring out of poison. Therefore was Joseph fair of face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumberance of mind. And now, my children, let your hearts be meek before the Lord, and walk right before man; so shall ye find favour both with God and man: and beware that ye fall not into whoredom; for whoredom is the mother of all naughtiness, separating a man from God, and sending him to Belial. For I have seen in Enoch's writings, that you and your children shall be corrupted with whoredom, and do Levi wrong by the sword; but they shall not prevail against Levi, because he shall fight the Lord's battles, and take all your tents, and very few shall be divided in Levi and Judah, for he shall be your captain, as my father Jacob prophesied in his blessings. Behold I tell you all these things afore-hand, that I may be clear from the sin of your souls. Now, if you put from you all enviousness, and all stiff-neckedness, all my bones shall flourish as a rose in Israel, and my flesh as a lily in Jacob, and my favour shall be the scent of Libanus, and my holy ones shall be multiplied as the cedars for ever, and their boughs shall spread out in length for evermore. Then shall the seed of Canaan perish, together with all the remnant of Amalek. All the

Cappadocians

Cappadocians shall perish; and all the Scythians shall likewise be destroyed. Then shall the land of Ham fail, and all the people go to wreck. Then shall the earth rest from trouble, and all men under heaven from war. Then shall Shem be glorified, when the great Lord God of Israel appeareth upon earth as a man, to save Adam in him. Then shall the spirit of error be trodden under foot, and men shall reign over hurtful fiends: then shall I rise again in joy, and bless the Highest in his wonderful works; for God taking a body upon him, and eating with men, shall save men. And now, my children, obey Levi, and you shall be delivered by Judah: and advance not yourselves above these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up of Levi, the Prince of priests, and of Judah the King of kings, God and man. So shall he save all the Gentiles, and the offspring of Israel. For these things sake, I charge you to command your children to keep these things throughout all their generations.

And Simeon making an end of these his sayings and commandments to his children, slept with his fathers, when he was of the age of an hundred and twenty years, and then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into Hebron; and they conveyed him privily in the war of the Egyptians; for the Egyptians kept

the bones of Joseph in the king's treasures, because their inchanters told them that whensoever Joseph's bones were carried away, there should be such a plague of mist and darkness amongst the Egyptians, as one brother should not know another, no, not even by torch-light: and Simeon's children bewailed their father, according to the law of mourning, and continued in Egypt till the day of their departing thence under the hand of Moses.

*The testament of Levi, made to his children at his death, concerning Priesthood.*

**T**HE copy of Levi's words, which he spake to his children, concerning all the things which they should do, and which should happen unto them, until the day of judgment. He was in health when he called them unto him; for he knew when he should die. So when they were come together, he said unto them,

I Levi, was bred and born in Charran, and afterward came with my father into Shechem. I was at that time but young, about twenty years old, when I helped my brother Simeon to revenge our sister Dinah against Hamor. Now, as we were feeding of our flocks in Arbelmuel, the spirit of understanding of the Lord came upon me, and I saw all men under-arming their own ways, and how unrighteousness had builded herself a fortress, and wicked-po-  
ness

ness sat upon the throne thereof: And I was  
sorry for mankind, and besought the Lord to  
save them. Then there fell a sleep upon me,  
and I saw a very high mountain; it was the  
mountain Aspis in Abelmuel, and behold the  
heavens opened, and the angel of God said  
unto me, Levi, come hither; and I went from  
the first heaven to the second, and there saw  
the water hanging between the one and other;  
and saw the third heaven much brighter than  
them both; for the height thereof was infinite.  
And I said to the angel, What meaneth this?  
And the angel answered me, Marvel not at  
these things, for thou shalt see four heavens  
yet brighter, and without comparison, when  
thou comest up to them; for thou shalt stand  
by the Lord, and be his minister, and utter  
secrets unto men, and preach unto the de-  
liverer of Israel which is to come: by thee,  
and by Judah, the Lord will appear to men  
to save all mankind in them. Thy life shall  
depend upon the Lord, by him shalt thou  
live, and have thy fields, vineyards, fruits, gold, and  
silver: Therefore hearken as touching the  
twenty seven heavens; the lowest is most lowring,  
because it is nearest to all the unrighteousness  
of men: The second hath fire, snow, and ice,  
prepared by the Lord's appointment against  
the day of God's rightful judgment; in it  
are all the spirits of vengeance, for the punish-  
ment of the wicked: In the third are the  
powers of hosts ordained against the day of  
judgment,



judgment, to take vengeance upon the spirits of error and Belial: In the fourth above these are the saints; for in the higher place dwelleth great glory, in the holy of all holies above all holiness: In the next unto this are the angels, that do serve in God's presence, and seek his favour in all the ignorance of the righteous; they offer to the Lord the sweet favour of a reasonable service, a sacrifice without blood: In the other that is under this, are the angels that bring answer from the angels in God's presence: In that which is above it, are the thrones and potentates, wherein is continual offering up of hymns unto God. Therefore, whensoever the Lord looketh upon us, all of us are moved; yea, and even heaven, and earth, and the bottomless deep, are moved at the sight of his greatness; but the children of men being witless, shall sin and provoke the Highest unto wrath. Now therefore understand that the Lord will execute judgment upon the children of men; because that men will still continue in unbelief and unrighteousness, even when the stones shall cleave asunder, the sun be darkened, and the waters dried up, and the fire quake, and all creatures be troubled at the fainting of the invisible Spirit; and the spoiling of hell in the passion of the Highest, therefore shall they be condemned to punishment. The Highest then hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant.



servant, and a minister in his presence, a lantern of knowledge to lighten Jacob thoughtfully, and to be a day-sun amongst the children of Israel; and unto thee and thy seed shall the power of blessing be given, till God visit all nations in the bowels of mercy of his Son for ever. Nevertheless thy sons shall lay their hands upon him to crucify him; and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him; because that if they bless him, they shall be blessed, and they that curse him, shall perish in his sight. And the angel opened me the gates of heaven, and I saw the holy temple, and the Highest sitting on the throne of glory; and he said unto me, Levi, I have given thee the blessings of the priesthood till I come myself to dwell in the midst of Israel. Then the angel brought me down to the earth, and gave me a shield and a sword, saying, Execute vengeance on Shechem for Dinah, and I will be with thee, for God hath sent me. And at that time I slew the sons of Hamor, as it is written in the tables of heaven. And I said unto him, Lord, I pray thee tell me thy name, that I may call upon thee in the time of trouble: And he answered, I am an Angel which excuseth Israel, that he might not be stricken for ever, because all wicked spirits ly in wait for him. Afterwards being waked, as it were, out of sleep, I blessed the Most High, and the Angel that excuseth the off-spring of Israel, and

and all righteous men. And when I came to my father, I found an asp of brasse, whereupon the hill took the name of Aspis, which is hard by Gebat on the right side of Ahila: And I laid up these sayings in my heart, and I counselled my father and my brother Reuben, to perswade the sons of Hamor to be circumcised, because I was zealously grieved for the abomination which they had wrought in Israel. For first of all, I killed Hamor, and after this came our brethren, who smote the city with the edge of the sword: When my father heard of it, he was angry, because they had received circumcision, and were killed afterward, and therefore he dealt otherwise with us in his blessing. For we sinned in doing it against his will, and he felt sick the same day. But I knew then the Lord intended evil to the Shechemites, because they had heretofore purposed to have done the like unto Sarah, as they did unto our sister Dinah; but God hindered them. And they persecuted our father Abraham, as then a stranger, and carried away his cattle, and furthermore did beat Jebelao very sore, who was born in his house. After the same manner dealt they with all other strangers; taking away their wives from them by force, and driving the men themselves out of their country; for which cause the wrath of the Lord came upon them in the end. And I said to my father, Sir, be not offended, for God will bring the Canaan-

ites

ites to nothing before thee, and give their land unto thee, and unto thy Holy One after thee. For from henceforth Shechem shall be called The City of Fools; because that as men do scorn fools, so we have scorned them for their working of folly in Israel, in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten days together, I saw the same thing again as I had seen it before. And I saw seven men in white raiment, saying unto me, Up, put on the stole of priesthood, the crown of righteousness, the *rationale* of understanding, the robe of truth, the breast plate of faith, the mitre of holiness, and the ephod of prophecy. And so every one of them bringing something with him, did put them upon me, saying, Be thou henceforth the Lord's priest, thou and thy seed for evermore. The first of them anointed me with holy oil, and gave me the sceptre of judgment. The second washed me with clean water, and fed me with bread and wine, that is, to wit, with the most holy of holies, and clothed me with a glorious robe down to the ground. The third put upon me a silken garment like to an ephod. The fourth girded me with a girdle like to purple. The fifth gave unto me an olive bough very full of fatness. The sixth did set the mitre of priesthood upon my head. The seventh filled my hand with incense, to the intent I should execute the office of a priest unto the Lord.

Lord. And he said unto me, Levi, unto thee three principal things is thy seed appointed of God; namely, to be a sign of the glorious Lord that is to come, and he that believeth shall be first. The great lot shall not fall upon him; the second shall be in priesthood; and the third shall have a new name, because a King shall rise in Judah, and renew my priesthood according unto the figure of the Gentiles, among all nations. But the coming of him is unutterable, as who shall be the prophet of the Highest, born of our father Abraham. All the pleasant things of Israel shall be given unto thee, and to thy seed, and thou shalt eat all that is fair to feed on; and thy seed shall distribute the Lord's table, and of them shall be the high-priests, judges and scribes; for in their mouth shall the holy things be kept. When I awoke, I perceived that this vision was like the other, and I laid it up in my heart, and shewed it not to any man living upon the face of the earth. The first two days I and Judah went to our grand-father Isaac and he blessed me, according to all the sayings of the visions that I had seen, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be the priest before the Lord. And he arose in the morning, and rithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the



law of the Lord according as God's angel had  
shewed it to me, and he taught me the law of  
priesthood, sacrifices, burnt-offerings, first-  
lings, free-will offerings, and offerings for  
health; every day he taught me understand-  
ing, and called upon me continually before  
the Lord, saying, My son, give no ear to the  
spirit of fornication, for he will follow thee,  
and defile the holy things by thy seed: there-  
fore take thee a wife in thy youth, such an  
one that hath not any blemish, nor unclean-  
ness, nor is of the kindred of the Alophytes,  
nor of the Gentiles. And before thou enter  
into the holies wash, and likewise before  
thou sacrificest; and also, when thou hast  
done, offer unto the Lord the fruits of the  
twelve trees that are ever green, as my father  
Abraham taught me to do; and the fruit of  
all clean beasts, and of clean fowls offer thou  
in sacrifice. Likewise offer up thy first-born  
of all things, and the first-fruits of thy vine,  
and sprinkle thy sacrifices with salt. Now  
therefore, my sons, keep ye all the things that  
I command you; for whatsoever I have heard  
of my fathers, that have I told unto you. I  
am clear from all the wickedness and sin which  
you shall commit to the end of the world. Ye  
shall work wickedness against the Saviour of  
the world, and ye shall seduce Israel, stirring  
up much evil against him from the Lord, and  
dealing wickedly with him, so that Jerusalem  
shall not continue, by reason of your naughti-  
ness.



ness. The vail of the temple shall be rent in sunder to discover your fulness, and ye shall be scattered as prisoners amongst the heathen, and be scorned, cursed, and troden under foot; nevertheless the house which the Lord shall choose, shall be called Jerusalem, as the book of Enoch the righteous, containeth. Therefore when I was twenty and eight years old, I took a wife whose name was Melchin, and she conceived and bare me a son, and called his name Gershon, because we were but strangers in our land; for Gershon signifieth Banishment. Now I knew of him, that he should not be of the chief degree. The second was Kohath, who was born in the five and thirty year: I saw a vision eastward, how all the congregation stood up aloft, and therefore I called his name Kohath, which signifieth, The Beginning of Greatness and Learning. The third was Merari, who was born in the five and fifty year of my life; and because his mother was hardly delivered of him, she called him Merari, which is as much as to say, My Bitterness. And in the threescore and fourth year of my life, was my daughter Jochebed born in Egypt; and so was I honourable amongst my brethren. Also, my son Gershon took him a wife, which bare him Libni, and Schimi. The sons of Kohath were Amram, Izhar, Hebron and Uzziel: and the sons of Merari, were Mahali and Mushi. In the fourscore and fourteen year of my life, Amram took

took unto wife my daughter Jochebed, because that he and she were born in one day. I was eight years old when I entered into the land of Canaan, and eighteen years old when I entered into the office of priesthood: at eight and twenty years I took a wife; and at forty years old I entered into Egypt; and behold ye be now my children in the third generation. Joseph died in the hundredth and tenth year: and now my children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to his law; moreover bring up your children in learning, that they may have understanding by reading the law of God, without ceasing all their life long. For whosoever knoweth God's law, shall be honoured; and go wheresoever he will, he shall be no stranger: also, he shall have more friends than his fore-fathers had; and many shall be glad to serve him, and to hear the law at his mouth: My sons, deal rightfully upon earth, that you may find heaven; and sow good things in your minds, that you may find them in your life; for if you sow evil things, ye shall find and reap all manner of cumbrance and trouble. Get ye wisdom in the fear of God; for if captivity come, and cities and countries be destroyed, gold and silver, and all possessions perish; but none can take the wise man's wisdom, save only the blindness of ungodliness and sin. For his wisdom shall be-

come a shield to him among his enemies, and make a strange country to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with kings as did our brother Joseph. And truly my children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you your brethren shall be confounded, and made a scornful stock of all nations. Howbeit, our father Israel is clear from the wickedness of the high priests which shall lay hands upon the Saviour of the world. The heaven above the earth is clean, and you be the lights of the heathen, as the sun and the moon. What shall the heathen do, if you be over-darkened with wickedness, and bring cursedness upon your country-folk, for whose sakes the light of the world is put unto you, to enlighten men withal: This light of the world shall you most wilfully steal, and teach commandments contrary to the righteousness of God. Ye shall purloin the Lord's offering, and filch away pieces of it before you do your sacrifices unto the Lord; ye shall steal away the choicest things, and eat them, disdainfully with harlots, teaching commandments of covetousness. Ye shall defile married women, and force maidens in Jerusalem; you shall match yourselves with whores and harlots; you shall take the daughter of the heathen unto wife purify.

purifying them with the unrighteous purifying; and your mingling shall be like Sodom and Gomorrah; and ye shall be swollen with wickedness in the priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn, not only vaunting and boasting yourselves against men, but also being puffed and swoln up with pride against the commandments of God. For this cause shall the temple which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you yourselves become captives to all nations, and be loathed and abhorred among them, and receive endless shame and confusion, thro' God's rightful judgment; and all that see you shall shun you; and were it not for our father Abraham, Isaac and Jacob, there should not one of thy seed be left upon earth. Furthermore, I know by the book of Enoch, that ye shall go astray for the space of threescore and ten weeks, and defile the priesthood, stain the sacrifices, destroy the law, despise the sayings of the prophets, forwardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him heretic that goeth about to renew the law by the power of the Highest; and in the end you shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall receive his innocent blood wilfully upon your own heads. For his sake shall your holy place be left desolate, which you



shall have defiled even by utter forswearing; and your dwelling shall not be clean, but you shall be accursed among the heathen, and despair shall vex you till he visit you again, and mercifully receive you through faith and water. And forasmuch as ye have heard of the threescore and ten weeks, hear ye also of the priesthood: For in every jubilee shall be the priesthood. In the first jubilee the first anointed into the priesthood shall be great, and talk to God as to his father, and his priesthood shall be full of the fear of the Lord, and in the day of his gladness he shall rise up unto the salvation of the world. In the second jubilee, the Anointed shall be conceived; his priesthood shall be more honourable, and he shall be glorified amongst all men. The third priest shall be taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. The fifth shall be held fast in darkness, and likewise the sixth and the seventh. And in the seventh shall be such abomination, both before God and man, as I am not able to express; howbeit, that the doers thereof shall not be known. For this cause shall they be in captivity and corruption, and their land and substance shall be destroyed, but in the fifth week they shall return into their desolate country, and renew the Lord's house. In the seventh week,



week, shall come idolatrous priests, covetous warriors, unrighteous scribes, and filthy abusers of men, children, and beasts. After that the Lord hath sent vengeance upon them in the priesthood, then will God raise up a new priest, unto whom all the Lord's words shall be opened; and he shall execute true judgment upon earth many days, and his star shall arise in heaven. As a King shall he shed forth the light of knowledge in the open sunshine of the day; and he shall be magnified over all the world, and be received, and shine as the sun upon the earth, and drive away all darkness, and there shall be peace upon all the earth. In his days the heavens shall rejoice, the earth shall be glad, the clouds shall be merry, the knowledge of the Lord shall be poured out upon the earth as the waters of the seas, and the angels of glory that are in the Lord's presence shall rejoice in him. The heavens shall be opened, and out of the temple of glory shall sanctification come upon him with the Father's voice, as from Abraham, the father of Isaac; and the glory of the Highest shall be spread out upon him, and the spirit of understanding and sanctification shall rest upon him, whereof he shall give abundantly and mightily to his children in truth for evermore, and there shall none succeed him from generation to generation, world without end. In his priesthood all sin shall come to an end, and the unrighteous shall cease

cease from their naughtiness: but the righteous shall rest in him, and he shall open the gates of paradise, and stay the threatening sword against Adam, and feed the lambs with the fruit of life, and the spirit of holiness shall be in them. He shall bind up Belial, and give his own children power to tread down hurtful spirits, and the Lord shall rejoice in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all saints rejoice. Now, my children, ye have heard all; therefore choose unto you either light or darkness; either the law of the Lord, or the works of Belial: And we answered our father, saying, We will walk before the Lord according to his law. And our father said, The Lord is witness, and his angels are witnesses, and I am a witness, and yourselves are witnesses of the words of my mouth. And when we had answered, We will be witnesses, Levi rested with this charge given unto his children, and stretched out his feet, and was put to his fathers, when he had lived an hundred and seven and thirty years; and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

*The testament of Judah, made to his children  
at his death, concerning Valiantness, Cove-  
tousness, and Fornication,*

**T**HE copy of all the sayings of Judah,  
which he spake unto his children, at  
the time of his death; when they were come  
together before him, he said unto them,

I was my father's fourth son, and my mother called me Judah, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot, and painful in my youth, and obeyed my father in all things, and blessed my mother, and my mother's sisters. And when I came unto man's estate, my father Jacob prayed over me, saying, Thou shalt be a king, and prosperous in all things. Behold God gave me grace in all my works, both abroad and at home. Upon a time I saw a hind, and ran after her, and caught her, and made good meat of her to my father. Also I outran the roes, and overtook all things that were in the fields, insomuch that I caught a wild mare, and tamed her. I plucked a kid out of the mouth of a bear, and taking him by the paw overthrew him; and I rent asunder all wild beasts that turned upon me, as if I had been a dog. I encountered with a wild boar, and over-running him, tare him in pieces. In Hebron, a bastard lion leapt upon a dog, and I catching him by the tail, flung him

him away by and by, and he burst asunder. In the borders of Gare, a wild bull was feeding in the fields, and I took him by the horns, and swung him about, and finally killed him. There came two kings of the Cannanites armed upon our flock, and much people with them, and I alone running unto King Sur, and striking up his legs, overthrew him, and so slew him. Also, I killed another king named Thaphes, sitting on his horse, and so scattered all their people. I overtook King Achor, a giant on horse-back, shooting forward and backward; and throwing a stone of threescore pound weight upon his horse, I overthrew him, and killed him; and fighting two hours with Achor, at length I clave his shield, and maimed his feet, and finally slew him. As I was pulling off his breast-plate, behold eight of his friends assailed me, whereupon I filled my hands with stones, and flinging them at them with a sling, slew four of them, and put the other four to flight. Also, our father Jacob slew the giant Beclisa, king of all the kings, who was mighty and huge, of the stature of twelve cubits; by reason whereof fear fell upon them, and they left their fighting against us. For this cause my father was careful of me when I was in battle with my brethren. I saw in a vision concerning me, that the angel of strength followed me every where, to the intent I should not be overcome. The second haufel was a greater battle

der. battle to us than that which we had at She-  
ced-chem; insomuch, that in fighting valiantly  
rus, with my brethren, I chased a thousand men,  
him. and slew of them two hundred persons, and  
rm- four of their kings; and following after them,  
with scaled the walls of their city, and there slew  
Sur, two more kings, and so we delivered Hebron,  
and and led them all away as prisoners. Then,  
king the next day we went to a strong walled and  
a so unapproachable city called Areca, which  
King threatened to kill us: therefore I and Gad  
for- went to the east-side of the city, and Reuben  
e of and Levi unto the west and south side: they  
e, I that stood upon the walls supposing there had  
ating been no more but Gad and I, did fire upon  
his us; while, in the mean time, my brothers  
slew that lay secret, broke out upon the other two  
late sides, and scaling the walls with ladders, en-  
here- tered the city ere our enemies wist it, and so  
ling- we won it by the sword, and set fire unto  
ar of the tower, and burnt it up with such as were  
Also, fled into it. As we returned, the men of  
king Thassie lay in wait for our prey, and took it  
auge, with our children. But we followed them  
reason to Thassie and slew them, and buried their  
y left city, spoiling all that was in it. And while  
e my I was at the waters of Gureba, we fell upon  
battle the men of Jobel, that came against us in  
cern- battle, and slew and spoiled them both, and  
owed also their accomplices, that came to their aid  
d not from Selon, so as we gave them no respite  
reater to return again upon us. The fifth day after,  
battle there



there came men from Machir, to fetch away our prisoners; whom we met in battle, notwithstanding that they were a mighty host, and slew them, before they could get up to the place that they came from. And when we came to their city, their women tumbled down stones upon us from the top of the hill whereon their city stood: but I and Simeon casting to the back-side of the town, got unto the higher places and destroyed the whole city. The next day it was told us, that the cities of two kings came against us with a huge host. I therefore, and Dan, feigning ourselves to be Amorrheans and fellows with them, went into their city, and taking the entrance in the dead time of the night, did set the gates wide open to our brethren that came after us; by means whereof we destroyed them, and all that they had; and when we had sacked the city, we did cast down the three walls thereof. Then went we to Thamua, which was the refuge of all the kings for their wars. Where being angry for a hurt that I got, I charged upon those that stood above; but they threw down stones out of slings upon me, and shot arrows at me, and would have killed me, had not my brother Dan rescued me: therefore we came running upon them in a rage, put them all to flight, and they passing by another way, went and sued humbly unto my father, who made a covenant with them, so as we did them not any more harm, but

but received them into league with us, and delivered them all their prisoners. Then builded I Chamma, and my father builded Rambabel. Twenty years old was I when this war was made, and the Canaanites were afraid of me and my brethren. I had much cattle, and my chief herdsman was Yran, in whose company I saw Bersa king of Odellam, who made us a feast, and with much intreating gave me his daughter Bethsue to wife, which brought me forth Er, Anna and Sylon, of which three God slew two childless. For Sylon lived, of whom some of you be the children. My father and we made eighteen years peace with his brother Esau, and his children: when the eighteen years were past after our coming out of Mesopotomia, in the forty year of my life, Esau, our father's brother, came upon us with a very strong host, and being slain by the bow of Jacob, was conveyed away dead unto mount Seir. We also followed upon the children of Esau, but this city was very strong, with high walls, and gates of iron and brass, so as we could not enter into it; howbeit we did shut them up in it, and besieged it. Now when they shewed not themselves abroad in twenty days together, I put my helmet upon my head, and in the sight of them all, set up a ladder, and scaling the walls, slew four of their noblemen with a stone of the weight of three talents. The next day Reuben and Gad went and slew

threescore others. Then they offered peace, and we, by our father's advice, received them into tribute. And they gave us 200 quarters of corn, 500 bates of oil, and 1500 measures of wine, until we went down into Egypt. After this my son Er, married Thamar of Mesopotamia, the daughter of Amram. Now Er was a wicked imp, and doubted much of Thamar, because she was not of the land of Canaan. Therefore the angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mother's subtilty, and so he died in his naughtiness, for she was loth that he should have had any children by her.

When Anna was marriageable, I gave Thamar unto him, and he likewise of a spite accompanied not with her, notwithstanding that he lived a full year with her, and when I threatned him, then he accompanied with her; but yet by his mother's commandment he let his seed fall upon the ground, and so also he died in his wickedness. I minded to have given her unto Sylon also, but my wife Bethsue would not suffer me. For she spited Thamar, because she was not of the daughters of Canaan as herself was. Now, I knew the offspring of Canaan was mischievous, but yet did youthful fancy blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenness, and fell in love with her.

Upon a time while I was away, she married

ried Syllon to a woman of Canaan: which when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons. Two years after these things, as I went to shear my sheep, Thamar decking herself like a bride, sat down at the gate of the city; for it was the custom of the Amorites, that their brides do set themselves forth at the gates of their cities, for the space of seven days together, to be abused by fornication. I therefore being drunken with the waters of Horek, I knew her not by reason of wine, insomuch that her beauty, together with the attire in decking of herself, deceived me, and thereupon turning aside unto her, I said, Shall I come unto thee? And she answered, What wilt thou give me? And I gave her my staff, and my girdle, and the crown of my kingdom. Upon my companying with her, she conceived; afterward I not knowing myself to have been the doer thereof would have put her to death for it: but she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death, because it was of the Lord's doing. But I touched her not any more to my dying day. For when I had done this abomination in Israel, lest she might work wiles with me, I said, I would fetch my pledges again of her, but when I



enquired for her, the townsmen said, there was no bride in the city because she came from another place, and had sit there but a little while, and she deemed that no man knew of my going in unto her. Afterward we came into Egypt to Joseph because of the dearth. Six and forty years old was I when we came hither, and threescore and thirteen years have I lived here. And now, my sons, hear me your father in all things that I charge you, and keep you all my sayings, in doing all manner of righteousness before the Lord, and in obeying the commandments of the Lord God, and walk not after your own lusts, nor after the conceits of your own minds, in the pride of your hearts; neither glory in the works of the strength of your youth, because it is sinful in the sight of the Lord: for in as much as I gloried in my battles, and upbraided my brother Reuben, with Bilhah my father's wife, because no face of any beautiful woman had yet deceived me, therefore the spirit of fondness and fornication fell upon me, so that I was overtaken both in Bethsue the Canaanite, and in Tamar the wife of my own sons. And I said to my father-in-law, As I have made my father privy to the matter, I will take thy daughter to my wife. Hereupon he shewed me an infinite mass of gold in his daughter's behalf (for he was a king) and decking her with gold and pearl, willed her to pour out the wine to us at the supper: the beauty of the woman, and the



the wine together dazzled mine eyes, and voluptuously did so darken mine understanding, that I fell in love with her, and brake the commandment of God, and of my father's, and took her to wife. According to the intent of my heart, the Lord paid me home for it; for I had no joy of the children I had by her. Now therefore, my children, be not drunken with wine, for wine turneth a man's understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into error, insomuch as wine is a servant to the spirit of lechery, to further the feeding of the mind with voluptuousness, and so these twain bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind into the filthy thoughts of lechery, and kindleth the body to carnal copulation: And if desired occasion serve, sin is wrought without shame. Such a thing is wine, my sons, for a drunken man is ashamed of nothing. Behold it made both me and Thamar do amiss, so as I blushed not at the multitude of the city, but went aside unto her in the sight of all men, and committed a great sin in discovering the unclean privities of my own sons. Through drinking of wine I was not ashamed, to break God's commandment, in taking a woman of Canaan to wife. Wherefore my sons, he that drinketh wine had need of discretion, and that every man ought to use in drinking of wine is, that he be ashamed

to over-drink himself: for if he pass that bound, he forgetteth his understanding, and cleaveth to the spirit of error, which causeth the drunken man to talk filthily, and to do wickedly, and not to be ashamed, but to boast of his lewdness thinking it to be good. He that committeth whoredom is bereft of his liberty, and becometh a bond-slave of lechery, and cannot get out of it again, after the same manner that I was made naked: for I gave over my stay, that is to say, the stay of my tribe; and my girdle, that is my power, and my crown, that is the glory of my kingdom. Howbeit, repenting these things, I forbore all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the angel of God shewed me, that women should from time to time over-master all men, as well kings as captives, and bereave great men of their glory; for the poverty of a poor man is a greater fence to him, than is the strength of a mighty man; therefore, my children, keep measure in drinking, for there are in it four noisome spirits, that is, *to wit*, of concupiscence, of heart-burning, of lechery, and of filthy gain. If ye drink wine merrily in the fear of the Lord with shamefacedness, ye shall live: but if ye drink without regard of shame, and fear of God, then turneth it to drunkenness, and dishonestly stealeth in. And if ye drink none at all, then shall ye not sin, neither in slanderous words, nor in quarreling,

nor

nor in railing, nor in breaches of God's commandments, neither shall ye perish before your time; for wine discloseth the secrets of God and man unto strangers, like as I bewrayed the secrets of God, and of my father Jacob, to Bethsue the Canaanite, which God did forbid to be disclosed. Also, wine is a cause of war and sedition; moreover, I charge you, my sons, that ye love not money, nor look upon the beauty of women, for money and womanly beauty made me to overshoot myself in Bethsue the Canaanite. And I am sure, that these two things shall corrupt mine offspring, and marr the wise men of my lineage, and hurt the kingdom of Judah, which God hath given me for obeying my father; for I never repined at my father Jacob's commandments, but did whatsoever he willed me. And Abraham the father of my fathers blessed me to fight for Israel, and so did Isaac bless me likewise: and I knew that the kingdom should stand by me, but I have read in the book of Enoch the righteous, that ye shall work wickedness in the latter days. Therefore, my children, keep yourselves from lechery and covetousness, and give ear unto your father Judah: for those things withdraw men from God's law, and blind the understanding of their minds, and teach them pride, neither suffer they any man to shew mercy to his neighbour: they bereave the soul of all good things, and hold it down in pains and sorrows: also they disappoint

point him of his rest and sleep, and consume his flesh. Finally, they hinder God's sacrifices, neglect his blessings, disobey the speaking of the prophets, and are offended at the word of godliness: for these two passions are contrary to the commandments of God. He that serveth them, cannot obey God, because they dazzle mens minds, and walk abroad as well a-nights as of days. My children, covetousness leadeth men to idolatry, for through doting upon money he calleth them gods which are not, and compelleth the infected party to grow most vilely out of kind. For money's sake I lost my children, and had not the penance of the flesh, and the humbling of my soul, and had not the prayers of my father Jacob been, I had died as now without children: but the God of my father being merciful, and full of pity and compassion, knew that I had sinned through ignorance, for the prince of error had blinded me, and I overshot myself as a fleshly man, and being corrupted with sin, knew not mine own infirmity, but thought myself to be invincible. Know ye therefore, my sons, that two spirits do wait upon a man; that is, the spirit of truth, and the spirit of error, and in the midst between them is set the spirit of understanding of the mind, whose prosperity is to incline which way it listeth: the things that belong both to truth and untruth, are written in the breast of man, and God know-

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eth every whit of it, and none of all mens works can be hidden at any time from him, because all the privities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth witness of all things that accuseth all, and he that sinneth hath a burning in his heart, and cannot lift up his face to his judge. And now, my children, love ye Levi, that ye may abide: and exalt not yourselves above him, lest ye perish. The Lord hath given unto me the kingdom, and unto him the priest-hood, and hath put the kingdom under the priest-hood. Unto me he hath given the things that are upon the earth, and unto him the things that are in heaven. As far as the heaven surmounteth the earth, so far doth the priest-hood surmount the kingdom that is upon the earth; for the Lord hath chosen him above me, to approach unto him, and to eat of his table, and to take the firstlings of the children of Israel, and thou shalt be as a sea to him, for like as in the sea both the righteous and unrighteous are in danger, and the one sort are caught prisoners, and the other sort are enriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great whales, which shall swallow up men as fishes, and bring free mens sons and daughters into bondage. They shall take away mens houses, lands, cattle and money, by force; and wrongfully they shall feed  
ravens,



ravens, and other greedy fowls with many folks flesh, and they shall prosper and flourish in naughtiness, and be exalted through covetousness; and there shall be false prophets like storms, which shall persecute all righteous men. But the Lord shall set them together by the ears amongst themselves, and there shall be continual wars in Israel, and my kingdom shall be knit up in strangers, till the Saviour of Israel come, even till the coming of the God of righteousness, that Jacob and all nations may rest in peace, and he shall maintain my kingdom in peace for ever. For the Lord hath sworn to me, that the kingdom of me, and my seed, shall never fail world without end. But I am very sorry, my children, for the filthiness and treachery, and idolatry, which ye shall work against the kingdom, by following witches and conjurers, by vowing your daughters to deceitful devils, by making them inchanters, charmers and strumpets, and by intermeddling yourselves with the abominations of the heathen, for the which things the Lord shall bring upon you famine, and pestilence, death and sword, wrathful besiegement, and devouring dogs, reproach of friends and foes, loss and pain of eyes, slaughter of your children, ravishing of wives, spoil of your goods, the burning of your temple, the desolation of your country, and the captivity of yourselves amongst all nations, who shall geld some of you, to make Eunuchs for  
their

their wives: but if ye return to the Lord with hearty repentance and humility, and walk in all the commandments of God, he will visit you with mercy, and lovingly deliver you from the bondage of your enemies. After this shall rise amongst you a star out of Jacob, and a man shall spring out of my seed which shall walk as the day-sun of righteousness amongst the children of men, in peace and meekness, and righteousness, and no sin shall be found in him. The heavens shall open upon him, to pour out the Spirit of blessedness upon him from the Father, and he shall shed the Spirit of grace upon you, and you shall be his children in truth, walking in his first and last commandments. This is the offspring of the most high God, and the well-spring of life to all flesh. Then shall the scepter of my kingdom shine bright, and out of your root shall spring the vessel of planting, in whom shall grow up the rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac, and Jacob, rise up again to life, and I and the princes my brethren, shall be your scepter in Israel. Levi first, I next, Joseph the third, Benjamin the fourth, Simeon the fifth, Issachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the messenger of my presence, Simeon the power of my glory, Reuben heaven, Issachar the earth, Zebulun the sea, Joseph the

the mountains, Benjamin the tabernacle, Dan the light, Nephtali the dainties, Gad the day-sun, and Aser an olive-tree. And there shall be one people of the Lord, and one tongue; and there shall be no more the false spirit of Belial, because he shall be cast into endless fire. They that are buried in sorrow, shall rise in joy: and they that were poor for the Lord's sake, shall be made rich. They that suffered penury, shall have plenty: and they that are weak, shall be made strong: they that died for the Lord's sake, shall wake up unto life, and run in Jacob: yea, they shall run skipping and leaping, and they shall fly as eagles for joy. But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorify the Lord for ever. Therefore, my children, keep all the law of the Lord, for there is hope for all such as walk aright. An hundred and nineteen years old do I die in your sight: let none of you bury me in costly clothes, nor rip up my belly, for so will rulers do, but carry me back unto Haron with you. With these words Judah died; and his children doing in all things as he commanded them, buried him with his fathers in Hebron.

*The Testament of Issachar, made to his children at his death, concerning a Single Heart.*

**T**HE copy of Issachar's words; he calling his children about him, said unto them,

them. Ye children of Issachar, hear your father, and hearken to the words of the beloved of the Lord. I Jacob's fifth son in the reward of mandrake: For Reuben brought mandrakes out of the field, and Rachel meeting him, took them off him; thereat Reuben wept, and at his noise my mother Leah came out. Now, the mandrakes were sweet-scented apples, which the land of Aram bringeth forth in high countries, by the water-vallies. And Rachel said, I will not give thee these apples, because they shall help me to children. Now there were two of these apples, and Leah said, Doth it not suffice thee, that thou hast gotten away the husband of my virginity, but that thou wilt have this also? She answered, Let Jacob ly with thee to-night for thy son's mandrakes. Leah said unto her, Do not boast nor brag: for Jacob is mine, and I am the wife of his youth. And Rachel answered, How so? Was he not first handfasted unto me, and served he not our father fourteen years for me? What shall I do to thee? For many are the wiles and policies of men, and guile goes froward upon earth. If it had been otherwise, thou shouldest not have seen Jacob in the face at this day. For thou art not his wife, but wert guilefully put to him in my stead; my father deceived me, and conveying me away that night, suffered me not to see him. For had I been there, this had not come to pass. Wherefore, take the one mandrake, and in lieu of the o-

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ther, I grant thee him for one night; and Jacob knew Leah, who conceived, bare me, and called my name Issachar, because of the hire. Then an angel of the Lord appeared unto Jacob, and said that Rachel should bear but two sons, because she had forsaken the company of her husband, and chosen continency: and if my mother Leah had not given the two apples for his company, she should have borne eight children, whereas, by reason of that, she bore but six, Rachel two, and because God visited her in the mandrakes; for I knew that she greatly desired to company with Jacob, for issues sake, and not for lust of pleasure: for she laid up the mandrake and delivered it unto Jacob the next day, and therefore God heard Rachel in the mandrakes, because that although she had a mind unto them, yet she ate them not, but offered them to the priest of the most High which was in those days, and laid them up in the Lord's house. Therefore, my children, when I came into man's estate, I walked with an upright heart, and became bayliff of husbandry unto my fathers, and brought them the fruits of their lands, in their due seasons, and my father blessed me, when he saw how I walked plainly and simply. I was no busy body in my doings; I was not hurtful nor spiteful to my neighbour: I railed not upon any man, neither dispraised I the life of any that walked in singleness of mind. By reason hereof, when I was thirty years old,



I took a wife, because labour had consumed my strength. I neither knew the pleasures of a woman through wantonness, but my labour made me to sleep soundly, and my father did always rejoice of my simplicity. For whatsoever pains I took, first of all, I offered all the first-fruits, and the first ingendred cattle unto the Lord by the priest, and then gave my father the rest, and the Lord doubled his benefits in my hands; yea, and Jacob himself perceived well that God wrought with my plain dealing. For unto every poor man, and unto every man in adversity, gave I of the fruits of the earth, and with a single heart. And now, my children, hearken, and walk in singleness of mind; for I know that the Lord is very well pleased with it. The single hearted man coveteth not gold, undermineth not his neighbour, lusteth not after diversity of meats, desireth not shift of apparel, nor benighteth himself long time; but only hath an eye to God's will, and the spirit of error can do nothing against him; for he will not entertain a fair woman, lest he should defile his own mind; wrath overmastereth not his wit; envy melteth not his soul; neither doth his mind run covetous upon gain; for he leadeth an upright life, and beholdeth all things with a single eye, excluding all hurtfulness of worldly error, lest he should oversee any of the commandments of God. Therefore, my children, keep God's law, and hold fast plainness; walk on in in-

nocency, and be not too inquisitive into God's secrets, or of your neighbours doings; but love God and your neighbour; pity the poor and weak; bow down your back in husbandry and labour, in tilling of the earth in all manner of husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel to this day: for there is none other portion given thee, than of the fatness of the earth, whose fruits come by pains-taking: for our father Jacob blessed me with the benefits of the earth, and the firstlings of fruits. Levi and Judah are glorified of the Lord amongst the children of Jacob; for God hath planted himself in them, giving to the one the priesthood, and to the other the kingdom: therefore obey ye them, and walk plainly as your father Jacob did: for unto God it is given to destroy the temptations of Israel. My children, I know that in the last days your children shall forsake plainness, and cleave to covetousness, let go innocency, and follow lewdness; leave God's commandments, and stick unto Belial; give over husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the heathen, and become bond-slaves to their enemies.

Wherefore, warn your children of it, that if they sin, they may return quickly to the Lord; for he is merciful, and will deliver them, and bring

bring them home again into their own land. I am now an hundred twenty and two years old, and I know not any deadly sin upon me. I have not known any woman but my wife, neither have I committed whoredom in the lust of mine eyes. I have not drunken wine unto drunkenness, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been forry with every man that was in heaviness, and given my bread to the poor. I have not eaten my meat alone, nor moved the bounds and buttles of lands. I have been pitiful all the days of my life. and dealt truely in all cases. I have loved the Lord with all my strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly from you; and nothing that mischievous men can do against you, shall have power over you; you shall bring all wild beasts into subjection to you, because ye have the Lord of heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the cave with his fathers. Thus he stretched out his feet, and died in a good age, having all his limbs strong and sound, and kept the sleep of all the world.

*The Testament of Zebulun, made to his children at his death, concerning Compassion and Mercy.*

**T**HE charge that Zebulun gave to his children, in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph; and he saith unto them; Hear ye me, ye sons of Zebulun, a good gift to my father and mother, For when I was begotten, my father was greatly increased in sheep and cattle, by reason of the good luck that he had through the straked rods. I wist not, my children, I wist not, that I sinned in those days; for I considered not that I dealt wickedly through ignorance in Joseph's case; and moreover concealed it with my brother's from our father, howbeit that I wept much for it in secret: for I was sore afraid of my brothers, because they had all conspired together to slay him with the sword that I should bewray that secret. Nevertheless, when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him: and Joseph falling upon his knees, said unto them; Have pity upon me, my brethren, have pity upon the bowels of our father Jacob: lay not your hands upon me, to shed innocent blood; for I have not sinned against you. If I have done  
amiss,



amiss, nurture me with chastisements, but lay not your hands upon me for our father Jacob's sake. Upon his saying of these words, I, being moving with compassion, came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul. Also Joseph wept, and I with him, and my heart trembled, and the joints of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity on him. Then Reuben stepping in, said, My brethren, let us not kill him, but let us cast him into the dry pit that our father digged, and found no water in it. God suffered not any water to spring up in it, because it should be a safe-guard to Joseph; And so God did, till they sold him to the Ishmaelites. Thus gave I no consent to the sin against Joseph: but Simeon, Gad, and the other of my brothers, taking money for Joseph, bought shoes with it, for themselves, their wives, and their children, saying, Let us not eat it, because it is the price of our brother's blood: but let us tread and trample it under our feet, because he said, he should reign over us, and we shall see what his dreams will come to. Wherefore in the scepter of Enoch's law, it is written of him that would not raise up seed to his brother, *I have loosed Joseph's shoe*. For when we came out of Egypt, the young men unbuckled



buckled Joseph's shoes, at the gate, and for we worshipped Joseph, as if he had been Pharaoh: and not only worshipped him, but also kneeled down before him with blushing; and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the table to eat, but I mourning for Joseph, did taste no meat by the space of two days, and two nights together; neither would Judah eat with them, but had an eye to the pit, because he feared least Simeon and Gad should step there and kill him. When they saw that I eat nothing, they set me to keep him till he was sold. He was in the pit three days and three nights without repast ere he was sold. Reuben hearing that he was sold in his absence, rent his garments, and wept, saying, How shall I look my father Jacob in the face. And therewithal taking money, he ran after the merchantmen; but he could not find them: for they had left the king's high-way, and were gone away apace by lanes; and Reuben eat no meat that day. Dan therefore coming unto him, said, Weep not, neither be sad for the boy: for I wot what we may say unto our father Jacob. We will kill a kid, and stain Joseph's coat with the blood of it, and say unto him; See if this be thy son's coat or no? For when they intended to sell Joseph, they stripped him

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out of our father's coat, and put upon him an old coat of a bond servant. Simeon had gotten his coat, and would not deliver it unto us, but was minded to have cut it in pieces with his sword: and he was angry that he was yet alive, and that he had not slain him. Then all my brethren rising up together, said unto him; Why shouldest thou not give it unto us, seeing that thou only art the worker of this mischief in Israel? Hereupon he gave it them, and they did as Dan had counselled. And now, my children, I warn you, to keep the Lord's commandments; be merciful to your neighbours, and have inward compassion towards all, not only men but also beasts. For in that respect the Lord blessed me, insomuch that when all my brothers were sick, I escaped without sickness. For God knoweth every man's intent. Therefore, my children, have compassion in your bowels, because that as any man dealeth with his neighbour, so will God deal with him. For the children of my brothers fell sick also, and died for Joseph's sake, because their fathers pitied him not; but my children were preserved without sickness, as you know. And while I was upon the sea-coast of Canaan, I fell to fishing for my father Jacob: and whereas many others were drowned in the sea, I abode unhurt. I was the first that made a fisher-boat to float on the sea; for God gave me understanding and wisdom therein, that I did set up a mast in the boat, and fastned

fastned a sail to the midst of the wood, and coasting along the shore in it, I fished for my father's household, till we came to Egypt; and for pity sake, I gave of my fishing to every stranger that I met with. If there were any foreigner born, or any sick body, or any aged person, I boiled my fish, and dressed it well according to every man's need, and carried it to them, comforting them, and having compassion with them: therefore God made me to catch much fish in the sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man man that I saw, and serving all my father's house sufficiently. In harvest-time I fished, and in winter-time I fed sheep with my brothers. Now, will I tell you what I did, I saw a miserable man in the dead of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man: You therefore, my children, take pity indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal abroad to all men with a good heart. And if ye have not wherewith to succour the needy out of hand, yet have compassion on him with inward mercy. My hand was not slack to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs with such an one weeping, and my heart yearning upon him for compassion. You therefore

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my children, have earnest, and inward mercy towards all that are in misery; that God having pity upon you, may be merciful to you likewise. For in the last days God will send his mercy upon the earth, and wheresoever he findeth inward heart-mercy, there will he dwell: for, look how much mercy man sheweth to his neighbour, so much will God shew to him again. Now when we came down into Egypt, Joseph minded not our evil dealings with him: but when he saw me, it made his heart yearn; whom do ye look upon, my children, and learn to forget the harm that is done to you.— Love ye one another, and do not one of you think upon another's ill-dealing: for that breaketh unity, and displeaseth all kindred; and troubleth the mind. For he that is mindful of harm past, hath not the bowels of mercy. Mark the water, and see how it washeth away the sand, when the stones and timber are removed asunder. And if a brook be drawn into many streams, the earth sucketh it up, and it cometh to nothing; and so shall you, if you be divided amongst yourselves: therefore divide not yourselves into two heads; for all things that God hath created have but one head apiece. He hath given a man two shoulders, two hands, and two feet, but yet do all the members obey one head? I know by the writings of my fathers, that in the last days ye shall depart from the Lord, and be divided in Israel, following two kings, working  
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all abomination, and worshipping all manner of idols, and your enemies shall take you prisoners, and you shall sit among the heathen in all misery, tribulation and sorrow of mind: and afterwards you shall remember the Lord, and repent, and he shall turn you again; for he is merciful and full of compassion, and thinketh not upon the lewdness of the children of men, because they be flesh, and the spirits of error beguile them in all their doings. After this shall God himself raise up unto you the light of righteousness; and wholesomeness and mercy are in his punishment. He shall redeem all men from the bondage of Belial, and all the spirits of error shall be troden down; and he shall turn all nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his name: nevertheless, by the wickedness of your words, you shall provoke him to wrath, and ye shall be cast off, till the time of full finishing. And now, my children, be not sad for death, neither be ye out of heart because I leave you: For I shall rise up among you, as a captain in the midst of my tribe, among as many as have kept the law of the Lord, and the commandments of their father Zebulun. But as for the wicked, God shall bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my fathers have done: now fear you the Lord your God, with all your strength all the days of  
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your life. As he had spoken these words, he fell asleep to his singular benefit: and his sons laid him in a coffin, and carrying him back again unto Hebron, buried him there with his fathers.

*The Testament of Dan, made to his children at his death, concerning Anger and Lying.*

**T**HE copy of Dan, his words which he spake unto them in his last day, in the hundred and twenty fifth year of his life, he called his tribe unto him and said,

Ye children of Dan, hear my sayings, and give heed to the words of my mouth. I liked in mine heart, and shewed in my whole life the thing that is good; for truth joined with right-dealing pleaseth God well. I have hated hurtful things, as lying and anger, because they teach a man all manner of naughtiness. I confess unto you, my children, this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoiced at the selling of him, because our father loved him more than us; for the spirit of spightfulness and pride said unto me, Thou art his son too, as well as he. And one of the spirits of Belial wrought with me, saying, Take this sword, and slay Joseph with it, and when he is dead thy father shall love thee. This was that spirit of spightfulness which counselled me to devour Joseph, as the leopard

pard devoureth a kid. But the God of our father Jacob did not put him into my hands, nor suffered me to find him alone, that I might dispatch two scepters in Israel by committing that wickedness. And now, my children, I tell you of a truth, that unless you keep yourselves from this spirit of lying and wrath, and love truth and long-sufferance, ye shall perish. Wrath is blind, my children, and no wrathful man looketh truth in the face, because that although they were his father and mother, yet doth he hold them all his enemies; though he be his brother, yet he knoweth him not; though he be the Lord's prophet, yet obeyeth he him not; tho' he be a righteous man, yet he regardeth him not; and tho' he be his friend, yet he considereth not. For the spirit of wrath besetteth him with the friends of error, blinding his natural eyes, and dimming the eyes of his mind, by falsehood, and giving to him a sight of his own making. And wherein bleareth he his eyes? In hatred of heart, for he giveth him a self-willed heart against his brother to spight him and envy him. My sons, wrath is mischievous, for it becometh a soul to the soul, and subdueth the body to itself by overmastering the soul, and giveth power to the body to work all wickedness; and when the soul hath wrought, it justifieth the thing done, because it seeth not: Therefore he that is wrathful, if he be a man of might, hath terrible power in his anger.

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One through the help and the furtherance of his servants; another of his riches, where-through he persuadeth and overcometh his unrighteousness; and a third, of the nature of his own body, which of itself worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled; for the said spirit doth always further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of wrath, how vain it is. For he is in bitter speech, and walketh at Satan's right-hand, that his deeds may be wrought in untrustiness and lying. For Satan doth first of all sting him by speech, and when he hath once pricked him forward, he strengthneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his mind to excessive wrath: therefore when any man speaketh against you, be not moved to anger; and if he praise you as good men, be not puffed up, nor changed to voluptuousness and fierceness of countenance; for when a man heareth a thing that misliketh him, first it tickleth him, and stingeth his mind so that he thinks he hath just cause to be angry. Now therefore, my children, if ye fall into any loss and hinderance, be not out of patience, for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it. Bear your losses willingly, and be not unquiet for it: for unquietness engender-

eth anger and untruth; and it is evil to have a double face. Anger and untruth talk one to another to trouble the understanding. And when the mind is cumbred with disdain, the Lord departeth from it, and Belial getteth the dominion of it: Therefore, my children, keep the Lord's commandments and laws, eschew untruth, and hate it, that the Lord may dwell in you, and Belial fly from you. Speak every one of you truth to his neighbour, that ye fall not willingly into incumbrance, and so shall ye be in quiet, and ye shall have the God of peace; war shall not prevail against you. Love the Lord all your life long, and love ye one another with a soothfast heart. I am sure that in the latter days ye shall depart from the Lord, and walk in naughtiness, working the abominations of the Gentiles, and haunting wicked women in all lewdness, by the working of deceitful spirits in you: For I have read in Enoch, that Satan is your prince, and that the spirits of fornication and pride, all play themselves in laying snares for the children of Dan, to make them sin before the Lord. But, my children, stick ye unto Levi, and look upon him in all things. The children of Judah shall snatch away other mens goods like lions, through covetousness. For this cause shall ye be led away with them into captivity, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye shall return to the Lord, and obtain mercy, and he shall

shall bring you into his holy place, and proclaim peace unto you. The Lord's saving health shall spring up unto you out of the tribes of Judah and Levi. He shall make war against Belial, and give our young men the victory in revengement. He shall deliver the imprisoned souls of the saints from Belial, and turn your unbelieving hearts to the Lord, and give everlasting peace to such as call upon him. The saints shall rest in him, and the righteous shall rejoice in the new Jerusalem, which shall glorify God for ever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy One of Israel shall reign over you in lowliness and poverty, and he that believeth in him, shall certainly reign in heaven. Now, my children, fear the Lord, and beware of Satan and his spirits; and draw near to God, and the Angel that excuseth you: for he is the Mediator between God and man, to set peace in Israel. He shall stand against the kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord; for he knoweth, that whensoever Israel decayeth, then shall his enemies kingdom come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end. At that time shall Israel depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall



be, The Saviour. Therefore, my children, keep yourselves from all noisome dealings, and put from you wrath, and all untruth. Love truth and mildness, and look what you have heard of your father, and deliver it over to your children, that the father of nations may receive you. For he was sooth-fast, long-suffering, meek, lowly, and a teacher of God's law by his own works. Therefore depart from all unrighteousness of the Lord's law, and bury ye me by my fathers. In saying these words, he kissed them, and slept the sleep of the world, and his sons buried him, laying his bones by Abraham, Isaac and Jacob. And like as Dan had prophesied to them, that they should one day neglect God's law, and estrange themselves from the off-spring and native country of Israel, so it came to pass.

*The Testament of Naphtali, made to his children at his death, concerning Goodness.*

THE copy of Naphtali's Testament, concerning the things which he discoursed at the end of his time in the hundred and thirty second year of his life. At the coming of his children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great cheer to be prepared. When he awoke in the morning from sleep, because he was even at death's door, he praised the Lord that

that had strengthened him, and began to speak to his children in this wise; My children, give ear to Naphtali; hearken to your father's words: I was born of Bilhah, and because Rachel dealt craftily in putting Bilhah to Jacob in her own stead, and Bilhah was delivered of me in Rachel's lap, therefore was I called Naphtali: Rachel loved me because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a brother of thine out of mine own womb after thee. By reason whereof Joseph was like to me in all things, according to Rachel's request. Now, my mother Bilhah was the daughter of Rotheus, the brother of Debora, Rebecca's nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean, of Abraham's kindred a worshipper of God, free-born, and a nobleman. Howbeit, forsomuch as he was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the castle wherein he was taken. Afterwards she bare Bilhah, calling her, her new-hasty daughter, because she was fond of the dug as soon as she was born. And because I was as swift of foot as a stag, my father Jacob appointed me to run all messages and errands, and blessed me by the name of Stag. For as the potter knoweth what his vessel shall contain, and tempereth his quantity of clay thereafter: so the Lord.

Lord maketh a man's body proportionable to the spirit that he will put into it, and fitteth the spirit to the body, so that there is no inequality or odds betwixt them; for all the Lord's creatures are made by weight, measure and rule. And as the potter, knoweth the use of every one of them to what things they be meetest, so the Lord knoweth the body, how far it is fit for goodness, and when it beginneth in evil: for there is not any creature reasonable nor unreasonable, which the Lord knoweth not, for he hath created all men after his own image: and as man's strength is, so is his works; as is his will, so is his work; as is his forecast, so is his doings; as is his heart, so is his mouth; as is his eye, so is his sleep; and as is his mind, so is his talk, either of the law of the Lord, or of the law of Belial. And look what diversity is between light and darknes, or between sight and hearing, the same diversity is there in man and woman; neither is it to be said, that there is any bitterness in any thing, either of the face, or of either like things, for God hath made all things good in their order or degree: he hath set the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath assigned the heart to wisdom, the belly to the voidance of the stomach, the breast to health, the liver to anger, the gall to bitterness, the spleen to laughter, the kidneys to craftiness, the loins to strength, the

the ribs to comeliness, the seed to lustiness, and so forth. So my children, do all things in order, and in the fear of God; neither do ye any thing disorderly in scorn, or out of due season, for thou canst not command the eye to hear, neither canst thou do the works of sight in darkness: therefore haste you not to mar your doings through covetousness, or to beguile your own souls with fond talk: for by holding your peace with a clean heart, ye shall be able to keep the will of God, and to cast away the will of the devil. The sun, moon, and stars break not their order, neither break you God's law in the order of your doings. The Gentiles by going astray, and by forsaking the Lord, have changed their order, and followed stocks and stones, and spirits of error. But do not you so, my children; know ye that your only one God is the Lord in the skies, on the earth, in the sea, and of all creatures, for he is the maker of them; and be not like Sodom which altereth the order of her nature: likewise, the waters altered the order of their nature, when God cursed the people in the flood, making the earth desolate and fruitless for their sakes. My children, I say these things, because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom, and the Lord shall bring thralldom upon you, so as you shall serve your enemies, and be pinched with all manner of tribulation.



bulation and pain, till God consume you every one; and when ye be made few and small, ye shall turn again, and know the Lord your God, and he shall bring you again unto your own land, according to his manifold mercy: and it shall come to pass, that when they shall be come into the country of their fathers, they shall forget the Lord again, and deal wickedly so as the Lord shall scatter them all over the face of the whole earth, till, in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men both far and near: for in the fortieth year of my life, upon mount Olivet, towards the east-side of Jerusalem, I saw the sun and the moon stand still, and behold Isaac my father's father, said to us, Come hither apace, and every one of you take hold, according to his strength; for the sun and moon may be caught. And we came running altogether, and Levi caught hold of the sun, and Judah jumping up caught hold of the moon, and were both of them lifted up with them. And whenas Levi became as the sun, a certain young man delivered him twelve boughs of palm-tree, and Judah shined as the moon, and twelve beams or rays were under his feet, and Levi and Judah running together, beheld one another. And behold, there was a bull upon earth that had great horns, and eagles wings upon his back, and we would have caught him, but we could not, for Joseph stepping before us, caught him,

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him, and mounted aloft upon him. And behold there appeared unto us an holy writing, saying, The Assyrians, Medes, Elamites, Galathites, Chaldees and Syrians, shall hold the scepter of Israel in thralldom. And again, seven months after, I saw our father Jacob standing in the sea of Jamma, and us his sons with him: and behold, there came a ship sailing by, full of dried flesh, without mariner or pilot; upon the ship was witten Jacob, and our father said to us, Let us go to our ship: when we were within it, there rose a fore tempest, and a mighty gale of wind, and our father who held the stern, flew away from us, and then we being tossed with the storm, were carried into the sea, and our ship was filled with water, and weather-beaten, and torn on all sides. Then Joseph fled out in the boat, and we were all divided upon twelve boards, and Levi and Judah was amongst us, so were we scattered on all coasts, as Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our father Jacob came, and we rejoiced altogether with one mind: I told my father these two dreams; and he said to me, these things must be fulfilled in their time, and Israel must endure many things. Then said he further to me, I believe that Joseph is alive, for I see that the Lord doth always number him with us. And he said, Thou livest, my son Joseph,  
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but yet I see thee not, neither seeſt thou Jacob that begat thee: truly he made us to weep at theſe words of his, and my bowels glowed within me, to bewray unto him that Joſeph was ſold, being afraid of my brethren. Behold, my ſons, I have ſhewed you the laſt times, and all things that ſhall be done in Iſrael: you therefore command your children to be helpful unto Levi, and Judah; for by Judah ſhall health and wealth ſpring up unto Iſrael, and in him ſhall Jacob be bleſſed. For by his ſcepter ſhall God appear, and dwell amongſt men upon earth, to ſave the flock of Iſrael, and to gather the righteous from amongſt the heathen. My children, if you do well, both men and angels ſhall praiſe and bleſs you, and God ſhall be glorified by you amongſt the Gentiles; the devil ſhall flee from you, the beaſts ſhall ſtand in awe of you, and the Angels ſhall receive you; for like as if a man bring up his children well, the child giveth and endeavoureth always to be mindful and thankful, ſo of good works there is a good remembrance with God. But as for him that doth not good, him ſhall men and angels curſe, and God ſhall be diſhonoured through him among the Gentiles: and the devil ſhall poſſeſs him, as a peculiar veſſel and inſtrument, and all beaſts ſhall overmaſter him, and the Lord ſhall hate him: for the commandments of the law are of two ſorts, and are fulfilled in work. For there is a time for a man

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to company with his wife, and a time to forbear her, that he may give himself to prayer. There is two commandments which breed sin, except they be done in their due order, and so it is in the rest of the commandments; therefore be you wise, and skilful in the Lord, knowing the order of his commandments, and the laws of all things, that God may love you. Having commanded them many other such things, he prayed them to convey his bones to Hebron, and to bury him by his fathers. And so eating and drinking with a merry heart, he covered his face, and died. And Naphtali's children did all things according as their father had commanded them.

*The Testament of Gad, made to his children  
at his death, concerning Hatred.*

THE copy of Gad's testament, and of the things that he spake to his children, in the hundred and seventh year of his life, saying, I was Jacob's seventh son, and skilful and strong in keeping of sheep. I kept the flocks by night, and when there came any lion, leopard, wolf, bear, or other wild beasts, upon our cattle, I ran to it, and killed it. Joseph also did feed sheep with us about thirty days, who being tender, fell sick by reason of overmuch heat, and went home to Hebron to his father, whom he lodged by himself, because he loved him. And Joseph told our fa-  
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ther, that the sons of Bilhah wasted his goods at Zilpha, and made havock of them without the knowledge of Judah and Reuben, for he knew that I had rescued a lamb out of a bear's mouth, and killed the bear, and that because the lamb could not live (which thing grieved me) we killed it also, and ate it. He told our father of it, and our brothers were greatly discontented with his doings, even to the day that he was sold into Egypt; and the spirit of hatred was in me, insomuch as I could not find in my heart to hear Joseph speak, or to see him, because he had rebuked us openly for eating the lamb without Judah. To be short, he made our father believe whatever he told him. But now I acknowledge my sin, my children, that I was often in mind to have killed him, for I hated him from my heart, and I was utterly without compassion toward him; and the cause of this my great hatred was his dreams, for which I would have devoured him, as an ox eateth up grass from the earth: And for that cause I and Judah sold him to the Ishmaelites for thirty gilderns, of the which we kept ten privily, and shewed the other twenty to our brethren: And so covetousness persuaded me to wish his death. But the God of our fathers delivered him out of my hands, to the intent I should not do such wickedness in Israel. And now, my children, give ear to the words of truth, that ye may live righteously, and keep the law of the Highest,

est, and not go astray thro' the spirit of hatred, for that is evil in all mens doings. Whatsoever another man doth, that doth the hater mislike and abhor. If one keep the law of the Lord, he praiseth it not: If one fear the Lord, and deal righteously, him he loveth not, but dispraiseth the truth: He envieth him that ordereth his way aright; he embraceth backbiting; he loveth scornfulness; and because that hatred hath blinded his mind, he doth to his neighbours as we did to Joseph: therefore, my children, keep yourselves from hatred, because it committeth wickedness, even against the Lord: for it will not hear the words of God's commandment concerning the loving of a man's neighbour, but sinneth spitefully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned and killed, or punished for his offence. And if the offender be a servant or bond-man, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible: for hatred worketh with spitefulness, and is always sorry to hear or see men go forward or prosper in well doing. For like as love beareth good-will even to the dead, and wisheth them alive, and would (if it were possible) slay them from death, which are condemned to die; so hatred seeketh to slay the living, and deemeth them unworthy of life, which have offended never so lightly. For the spirit of



hatred doth, through cankered frowardness of heart, work jointly with Satan in all things, even to the death and destruction of men: But the spirit of love doth, thro' long-sufferance work with God's law, to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be sour, teaching slanderousness, war, wrong, and abundance of all mischief, and finally filling the heart with devilish poison. My children, I speak these things upon experience, to the intent ye should eschew hatred, and stick to godly love. Righteousness driveth out hatred, and lowliness killeth it; for a righteous and lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent. He backbiteth no man, because the fear of the Highest overcometh hatred: For the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented me of my dealings toward Joseph. For true repentance that is according to God's will, mortifieth a man to obedience, chafeth away darkness, enlighteneth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them: For it brought upon me the pain of  
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the heart; and if my father Jacob's prayers had not been, surely I had died out of hand: For look wherein a man sinneth, by the same he is punished. Forasmuch therefore as my heart was merciless toward Joseph, I suffered God's rigorous justice in my heart by the space of eleven months, that the time of my punishment might fall out even with the time that I urged the selling of Joseph. Now therefore, my children, each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my father's face, I spake mildly of Joseph, but behind his back, the spirit of hatred darkned my understanding, and tempted my mind to kill him. Wherefore love ye one another heartily; and if any of you offend other, tell him of it gently, driving out the poison of hatred, and suffering no deceit in heart. And if the offender confesses it, and be sorry for it, give it him: and if he deny it, strive not with him, lest he fall to swearing, and so sin double. Let no stranger hear you uttering one another's secrets in variance, lest he turn to be your ill-willer, and work some great mischief against you, for he will talk guilefully with thee, and undermine thee to do thee a shrewd turn, taking his poison at thine own hand. Therefore, if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him so as he will

no more offend thee, and be in quiet. But if he be unshamefac'd, and abide by his naughtiness, then refer the revengement of it to God with all thy heart. If another man prosper more than thou, be not grieved at it, but pray for him, that he may have perfect prosperity. For peradventure it may be to your own benefit. And if he be exalted more and more, envy him not; but remember that all flesh shall die; and praise God for it, who giveth good and profitable things to all men. Seek the Lord's judgments, and so thy mind shall let him alone and be in quiet. Now, if a man be enriched by evil means, as Esau my father's brother was, envy him not; for in so doing ye controul the Lord, who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them to the unrepentant to their endless punishment. For the poor man having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm; therefore, my children, away with hatred out of your hearts, and love one another with a right meaning mind. Also, will your children to honour Levi and Judah, for out of them shall the Lord make the Saviour of Israel to come. I know that in the end, your children shall depart from them, and walk in all manner of mischief, naughtiness, and corruption before the Lord. And, after a little pausing, he said again, My sons, hear me your father, Bury  
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me by my fathers, and so plucking up his feet, he slept in peace; and after five years, they carried him thence, and laid him with his fathers in Hebron.

*The Testament of Asher, made to his children at his death, concerning two faces of Vice and Virtue.*

THE copy of Asher's testament, and of the things that he spake to his children, in the 110 year of his life, being still in health; he said unto them, Ye children of Asher, hearken unto your father, and I will shew you all things that are right before the Lord, The Lord hath given two ways unto the sons of men, two minds, two doings, two places, and two ends; and therefore all ways may be one, yea, though they be contraries, as are the ways of good and evil. Also there are two minds in our breasts, which do move us either to honesty or dishonesty: Therefore, if a man be led to goodness, all his doings are occupied about righteousness, and if that he do any thing amiss, by and by he repenteth him; for in as much as his mind is bent to righteousness, he putteth away naughtiness, and out of hand amendeth his misdeeds, and correcteth the corruptions of his mind: But if his mind incline unto evil, all his doings tend unto naughtiness, insomuch that he thrusteth away the good, and taketh unto him the bad,  
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because he is under the dominion of Belial, and if he do any good thing, he turneth the same unto evil: For if he begin to do any good, he bringeth the end of his doings to an evil work, because the treasure of his heart is infected with the venom of a devilish and mischievous spirit, and therefore the evil over-mastereth the good in his mind, and bringeth the end of the thing to naughtiness. Some men shew compassion upon him that serveth his turn in naughtiness, that man hath two faces, and that deed of his is stark lewdness. Another man loveth ungraciousness, and he is lewd likewise: and although he could find in his heart to die for the compassing of his evil, yet it is manifest that he is double-faced, and his doing is altogether stark naught; for his love being but lewdness, doth (as it were) cloak his evil with a good name, whereas the drift of his doings tendeth unto a wicked end. Another, he also doth open wrong, pilleth and polleth, is covetous, and pitieth not the poor. He hath also a double face, and all is stark naught; for in being niggardly towards his neighbours, he provoketh God's wrath, and denieth the Highest, in not pitying the poor. He despiseth and spighteth the Lord, who is the commander of the law; he suffereth not the poor to rest; he defileth his own soul to make his body gay; he killeth many, and pitieth few: this is the part of a double-faced person. Another committeth whoredom and fornication,



tion, or vexeth men piteously with his power and riches, and yet abstaineth from meats: his fast is naught, for he doth the commandments with an evil conscience, and that is double-faced dealing, which is altogether naught. Such manner of folk are right swine and hares, for they seem to be half-clean: but in very deed they be utterly unclean. You therefore, my children, become not like them, neither bear you in one hood two faces, the one of goodness, and the other of naughtiness, but stick all only unto goodness; for in goodness doth God rest, and men like it well. Shun naughtiness, and kill the devil in your good works: for they that are double-faced, serve not God, but their own lusts, because they seek to please Belial, and such as are like themselves. Now, though plain-dealing men, and such as pretend but one face, are taken for offenders, at the hands of such as bear two faces, yet are they righteous before God. For many, in killing wicked persons, do two works at once; namely, good by evil: but indeed the whole work is good, because that he which rooted out the evil, hath destroyed it. Some men hating his neighbour, mercifully blameth him for his adultery, or theft, such a one is double-faced, but yet is the whole work good, because he followeth the Lord's example, not respecting what seemeth good, when it is evil indeed. Another will not make merry with rioters, lest he should be stained  
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by them, and defile his own soul: This man also is double-faced, but yet is all his doings good: and he is like a roe or stag, which in a common wild herd, seem to be unclean, and yet are altogether clean, because he walketh in the zeal of the Lord, shunning and hating those whom God willeth to be shunned in his commandments, and so killeth he evil with well-doing. See therefore, my sons, how there are two in all things, one against the other, and the one hidden under the other. Death succeedeth to life, shame to glory, night to day, and darkness to light. All righteous things are under life and light, therefore doth eternal life over-master death. It is not to be said, that truth is untruth, righteousness or right wrong, because that as all things are under God, so all truth is under light. I have practised all these things in my life, and not strayed from the truth of the Lord, but sought out the commandments of the Highest, to the uttermost of my power, and walked with one face in goodness. Take heed therefore, my children, to the Lord's commandments, and follow the truth with one single face: For they that are double-faced, shall be doubly punished. The spirit of error hateth the man that fighteth against it. Keep the law of the Lord, and regard not evil that seemeth good, but have an eye to the thing that is good indeed, and keep the same, returning to the Lord in all his commandments, and resting  
upon

upon him; for the end whereat men do aim, do shew their righteousness: and know the angels of the Lord from the angels of Satan; for if ye cleave to wicked spirits, your souls shall be tormented of the wicked spirits whom ye serve, in wicked lusts and works: But if ye quietly and cheerfully acquaint yourselves with the angel of peace, he shall comfort you in your life time. My children, become not like the Sodomites, which knew not the angel, and perished for ever. For I am sure, that ye shall sin, and be delivered into the hand of your enemies; your land shall be laid waste, and yourselves shall be scattered into the four corners of the earth, and be despised as unprofitable water, in your dispersing abroad, until the Highest do visit the earth, eating and drinking as a man with men, and breaking the serpent's head in pieces without noise. He shall save Israel, and all the Hea-then by water, being God hidden in man. Therefore, tell your children these things, that they neglect not God's law, written in the tables of heaven. For the time shall come, that they shall give no credit to the law of the Lord; and you falling into naughtiness, shall deal wickedly against God, giving no heed to his law, but unto men's commandments. For this cause shall ye be scattered abroad, as my brothers Gad and Dan, which were not acquainted with their own country, tribe, and tongue. Nevertheless, the Lord shall gather you

you together again in<sup>r</sup> faith, for the hope of his mercy, for Abraham, Isaac, and Jacob's sake. When he had so said, he commanded them to bury him in Hebron: and he died, sleeping a good sleep; and afterwards his sons, doing as he had willed them, carried him back, and buried him with his fathers.

*The Testament of Joseph, made to his children at his death concerning Chastity and Patience.*

**M**Y sons, and my brethren, hear ye Joseph, the well-beloved of Israel. My children hear your father. I have known in my life envy and death, with the which my brethren would have destroyed me; for they hated me, and God loved me; they would have killed me, and the God of my fathers kept me; they put me into a pit, and the most High brought me out again. I was sold as a bond-man, and the Lord made me free, and his strong hand helped me. I was kept in hunger, and the Lord himself nourished me; I was left alone, and the Lord comforted me; I was sick, and the Lord visited me; I was in prison, and the Saviour made me glad; I was fastned in chains, and the Lord unbound me; he pleaded my cause in the accusations of the Egyptian; and not only delivered me from envy and deceit, but also exalted me, infomuch that Potiphar, chief steward of Pharaoh's house did lend me lodging, where I was in jeopardy

jeopardy of my life, by reason of a shameless woman, which enticed me to do naughtiness with her, through the flame of voluptuousness burning about her breast; I was cast in prison for her, I was beaten and mocked for her; yet the Lord caused the keeper of the prison to be moved with mercy towards me. He forsaketh not them that fear him, neither in darkness, neither in bonds, neither in tribulation, or necessities. God is not ashamed as a man; neither dreads he as man; neither shaketh or shrinketh he for fear as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his. He goeth away for a season to try the thoughts of their mind. He found me trusty in ten temptations, and in every one I was constant and preserved: For sufferance is a great medicine, and causeth much goodness. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me again? How often did she threaten me to die, because I would not have to do with her? She said unto me, Thou shalt have governance of me, and all that be mine, if thou wilt give thyself unto me, and obey my desire, and thou shalt be lord over us: But I remembered the words of my father Jacob, and entering into my chamber, made my prayer to the Lord, and fasted seven days; yet I appeared unto the Egyptian in the self-same estate of body, as if I had lived in pleasures and delights:

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For they that fast for God, receive beauty of face. When I had wine given unto me, I drunk none; and fasting three days, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for Memphitica the Egyptian, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a son, she feigned to take me as her son; and I prayed to God to send her a son: Until which time she embraced me, as though I had been her son, and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her, and remembering myself, was sorrowful to the death. And when she was gone out, I came to myself, and sorrowed many days, for I perceived her deceit and error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious concupiscence. Many times, as to a holy man, she spake flattering words to me, not without deceit, lauding my chastity before her husband, which would utterly have destroyed me: both manifestly and secretly, she said unto me, Fear not my husband, for he is persuaded of thy chastity; for if so be that any man shewed him of thee and me, he could not believe it. Because of this, I covered me with sackcloth, and laid me flat on the earth, and prayed unto almighty God; that

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he would deliver me from this woman of Egypt. When she could do nothing this way, she came unto me again armed with other reasons; that is to say, that she would fain learn the word of God of me, and began to speak after this manner, If thou wilt have me to forsake mine idols, follow my desire, and I will persuade my husband the Egyptian to go from his idolatry, and we shall walk in the law of thy God. I made answer to these things, God will have none to worship him with uncleanness, neither hath he any pleasure in adulterers: and she held her peace, desiring to fulfil her concupiscence. And I fasted and prayed, that God might deliver me from her. Again, at another time she said unto me, If thou wilt not do adultery with me, I will kill my prince, and so by the law I shall take thee to my husband. When I heard that, I rent my garment, and said, Woman, I pray thee be ashamed of these things before God, and do thou not such an abominable thing, neither despair utterly, that thou drown not thyself in thine own evil; for if thou thus go about, I shall utterly declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strawed about with enchantment. And as the eunuch brought it in, I beheld,

and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when she was gone I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that she came unto me, and said, What is the matter that thou hast not eaten of the meat? And I said unto her, Because thou hast poisoned it: therefore thou shalt know that I will not come unto idols, but only unto God. Now understand therefore, that the God of my father, by his angel, hath shewed thy mischief unto me, and I have kept thy meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaieth not against them that worship the Lord in chastity. And I took and did eat before her, saying, The God of my fathers, and the angel of Abraham, shall be with me. And then she fell down at my feet and wept. Then lifting her up, I exhorted her many ways, and she promised unto me, that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn toward me in adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiving her, said, Wherefore holdest thou down thy face? She answered, I am even sorrowful at the heart; and he comforted her that was not sick. Yet again, she entered in to me, (her husband being with-

without) and said, I am strangled or choaked; either I will break my neck, or else drown myself, without thou wilt obey me. And I perceived that the spirit of Belial troubled and vexed her; I prayed unto the Lord my God, and said thus, Wherefore art thou vexed and troubled, all blind in sin? Remember thyself, for if thou kill thyself, the concubine of thy husband called Secon, envying thee, shall beat thy children, and destroy the memory of thee from the earth. And she said unto me, Have done, have done, I perceive that yet thou hast some care for me; I have enough that thou defendest my life and children: I have good hope in time to come, that I shall obtain my wished desire. And she perceived not that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that follows the concupiscence of his most filthy and pernicious desire; is made servant unto the same, as this woman was: And if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious or filthy desire. I say unto you, my sons, that it was about six of the clock when she went from me, and I fell upon my knees praying to God all that day, with the night following. And about the break of day, I arose weeping, that I might once be delivered from this Egyptian woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad,



and that violently and with strength she held my cloaths, I let my cloaths slip from me, and fled away.

Then she complained to her husband of me, who put me in prison in the king's house. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptian woman waxed sick with sorrow, and hearkened how I lauded God being in a house of darkness. For I rejoicing with a glad voice, glorified my God, only that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand hearkening, and said, Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, and bring thee out from the darkness; but all that could persuade me nothing, insomuch that in thought I was not inclined to any desire of her. For God loveth him better who fasteth in chastity, being in a prison of darkness, than him who taketh his pleasure with voluptuousness, in a chamber of honour and riches. For if a man live in chastity, and desire glory, (if God perceive it be expedient for him) he giveth unto him, as he hath done unto me. Many times, as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace: For, in her house she stripped herself naked, breasts, legs, and arms, whereby she might



might have kindled me into the love of her. For she was very fair and gloriously adorned, to have deceived me, but God kept me from her works. Therefore, my sons, behold what sufferance with prayer and fasting doth. And therefore, if you love soberness and chastity in sufferance, and humility of heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy, or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him and glorify him, as he hath done me; for he is always with him, in word, in deed, and thought.

My children, ye know well how my father did love me, and yet I was never the prouder thereof in my heart. For though I was a child I had ever the fear of God in my mind. When I grew unto age, I moderated myself, and honoured my brethren whom I feared: I held my peace when I was sold; I would not have the Ishmaelites to know my stock and kindred, how I was the son of Jacob, a man of great strength and power. Therefore, have you in your deeds the fear of God, and honour your brethren, for all men that observe the law of God are loved of him. Then I came with the Ishmaelites to a certain place called Indoclep, and they demanded of me what I was; and I said (because I would not reprove my brethren) that I was one of their household slaves.

slaves. Then said the chief of them, Thou art no slave; for thy countenance doth shew thee what thou art. And he threatened me unto the death, yet for all that I said again I was their slave. But when we came into Egypt, they began to strive who should have me for the money that was paid, and they agreed that I should abide in Egypt with a merchant of their faculty, until such time as they had made their merchandise and returned again; and God gave me grace in the sight of the merchant, that he gave me the charge of his house, and the Lord blessed him by my hand; for the Lord gave him plenty of gold and silver, and I was with him three months and five days. In this time passed by Memphitica the wife of Potiphar in great glory, and she cast her eyes upon me (for the eunuchs had shewed her of me) and she shewed her husband of the merchant which was made rich in the hand of a young man being an Hebrew, and she said they had stolen him out of the land of Canaan, therefore do now judgment upon him, and take the young man to be your steward, and the God of the Hebrews shall bless you, for grace from heaven is in him. Potiphar her husband perswaded with these words, caused the merchant to be sent for, and said unto him, What do I hear of thee that thou stealest souls out of the land of the Hebrews, in selling of children? The merchant fell down upon his knees, and prayed him saying, I beseech

seech thee, lord, shew mercy, for I know not what thou sayest. And he answered again, Where got thou this Hebrew child? and he said, The Ishmaelites left him with me, until they came this way again. When he had said so, Potiphar said, Bring the young man hither; and I being brought in, did reverence to the prince of the eunuchs, for he was the third man in dignity with Pharaoh, and prince of all eunuchs, and he had wife, children and concubines. And when he had taken me apart, he said, Art thou bound, or art thou free? I answered, Bond. And he said unto me, Whose bond-man art thou? I answered him, The Ishmaelites. And he said unto me, How came it to pass, that thou wast made their bond-man? And I said, They bought me in the land of Canaan; yet he did not believe me, saying, truly thou liest, and commanded me to be beaten. Memphitica his wife spied me beaten at a window, and sent unto her husband, saying, Thy judgment is unjust, for thou doest punish wrongfully the young man that is stolen. But because I changed not my word, yet again I was beaten, and commanded to be kept at his commandment, till such time as my masters came. And his wife said unto him, Wherefore do ye keep in captivity that noble child? It were more alms to let him go, and to beat you. She would fain have spied in me the desire of sin, and I knew nothing of this. He said again to Memphiti-

ca, It is not honest among the Egyptians to take away another man's goods before he shew him of it. He said that of the merchant, and of me when I should be imprisoned. After that twenty four days the Ishmaelites came, and they hearing that Jacob my father was heavy for me, said unto me, Wherefore is it that thou saidst thou wast a bond-man; and now we know that thou art the son of a great man in the land of Canaan, and thy father sorroweth for thee in sackcloth. Then I would fain have wept, but I refrained myself for shameing of my brethren, and said, I know it not, for I am a bond-man. Then they took counsel amongst themselves, whether, or to whom, they might sell me, lest I should be found in their hands, for they feared Jacob, lest he should be revenged of them; for they had heard that he was mighty both to God and man. Then said the merchant to them, Redeem him now from the judgment of Potiphar: They hearing this, went and asked for me; saying that they had bought me for money, and he delivered me. Memphitica spake unto her husband to buy me, for said she, I hear it said they would sell him. And they sent an eunuch to the Ishmaelites, and desired to buy me, and when he could not bargain with them, he returned and shewed his lady, that they asked a great price for the child: she sent again another eunuch, saying, Although they ask two besaunces of gold, see that thou spare  
not



not for money, but buy the child, and bring him to me. He paid eighty golden crowns for me, and said to his lady that he paid an hundred; and I perceiving this, held my peace, lest the eunuch should be searched. Behold, my sons, what I have sustained; love one another, and with continuance cast out discord from among your deceitful minds; for God delighteth in the concord of brethren, and hath pleasure also in the love and choice of a proved heart. For when my brothers came out of Egypt, and knew me, I gave them their money, and never gave reproach unto them, but comforted them; and after the death of Jacob I loved them more abundantly, and all that ever he commanded me I did very gladly; and they marvelled because I suffered not them to be troubled for a small cause; for all that was in my power I gave them. Their children were reputed to me as mine own, and mine own children as their servants. Their life was my life, and their sorrow was my sorrow; and all their infirmities or diseases were mine; my land was their land; my counsel was the counsel of them, and I never exalted myself above them in pride, for mine own glory: but was amongst them as one of the least. Therefore, my sons, if ye walk in the commandments of the Lord, the Lord shall exalt you, and bless you in riches perpetual. And if any man will do evil to you, with meekness look that ye pray for him, and God shall



shall deliver you from all evil. For behold and see that for my long-sufferance the daughter of my lord was given me to wife, and there was given to me with her an hundred talents of gold; for God made them serve me, and gave me beauty that I should be as a flower above them that were fair in Israel; and he kept me unto mine age, both in strength and beauty, because I was alike to Jacob in all things. What dreams I have seen, my children, now hear. There were twelve harts feeding, and nine were divided abroad in the earth: Also I saw how that of Judah was a virgin born, having a white robe, and of her came forth an immaculate lamb: and on the left hand of the said lamb, was (as it were) a lion, and all beasts made against him, and the lamb overcame them, and trode them under his feet; and in him joined the angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter days. O therefore, my sons, keep the commandment of the Lord, and honour Judah and Levi; for of them, to you shall spring the lamb of God, which by his grace shall preserve all Gentiles and Israel. The kingdom of him is a kingdom eternal, which shall never pass. For my kingdom shall be ended in you, as the keeping of an orchard; for after the harvest it shall appear no more. I know right well, that after my death the Egyptians shall trouble you; but God shall revenge you, and bring

bring you to the promised land, which he swore to Abraham, Isaac, and Jacob. But carry my bones with you: for in so doing, the Lord shall be in the light with you against the Egyptians, and Belial shall be in darkness with the Egyptians. Also carry with you your mother Zilpah, and nigh unto the valley, near unto Rachel bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the world. Then they embalmed him with spices, putting him in a chest in Egypt, after he had lived 110 years, who saw Ephraim's children unto the third generation. For unto Machir the son of Manasseh, were children born on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning: For he had compassion of Egypt as of his own proper members, and assisted them both with his labour and counsel; and did them good at all times and seasons.

*The Testament of Benjamin, made to his children at his death, concerning a clean Mind.*

THE copy of Benjamin's words, which he uttered to his children, being of the age of an hundred and twenty years. He blessed them, and said,  
As Isaac was born in the hundredth year of Abraham, so was I in the hundredth year of Jacob: and because Rachel died at my birth,

I sucked her bond-maid Bilhah. For after that Rachel had born Joseph, she was barren twelve years; and when she had prayed to the Lord in those twelve years, she conceived and bare me. For my father loved Rachel exceedingly, and wished to see two sons by her; and therefore I was called Benjamin, that is to say, The son of my days, or, The son of my sorrow, because my mother died in the birth of me. When I came first into Egypt and that my brother Joseph knew me, he said to me, What said they to my father when they had sold me? I answered, They stained thy coat with blood, and bringing it to him, said, See if this be thy son's coat or no? And my brother said also unto me, Truly, when the Ishmaelites took me, one of them stripping me out of my coat, gave me a thin shirt to put on, and lashing me with a whip, bade me run. And as he went aside to hide my garment, a lion met him, and slew him; and his parents being afraid, sold me to their fellow countrymen. You therefore, my children, love the God of heaven, and obey his commandments, following that good and holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind looketh rightly upon all things. Fear God and love your neighbours, and then though the spirit of Belial tempt you to wickedness to trouble you, yet shall it not overcome you, get the uppermost hand of you, no more than it

it did my brother Joseph. How many folk would have killed him, and yet God defended him: for he that feareth God and loveth his neighbour, cannot be wounded of the airy spirit Belial: and he that is shielded with the fear of the Lord is safe from harm both of man and beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbour. For Joseph besought our father Jacob to pray for my brethren to the Lord, that he would not lay unto their charges the mischief that they had devised against him. Whereat Jacob cried out, O son Joseph, thou hast overcome my heart. And therewithal imbracing him, he kissed him two hours together, and said, In thee shall the prophecies of heaven be resembled to the full, concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers; and he that is without sin shall die for sinners in the blood of his testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My children, look upon the end of that good man, and follow his mercifulness with a good mind, that you also may have a crown of glory upon your heads. A good man hath not a dark eye, for he is merciful and pitiful to all men, yea, although they be sinners, and have devised mischief against him; and he that doth good overcometh evil by the defence of goodness, and loveth the



righteous as his own soul. If another man be honoured, he envieth it not: if a man be enriched, it grieveth him not: if a man be strong or valiant, he praiseth him: and believing him also to be chaste, he defendeth him that hath the fear of God: he worketh together with him that loveth God: and if a man forsake the Almighty, he warneth him to return again. Whosoever hath the grace of the good Spirit, him doth he love as his own life. He pitieth the poor, succoureth the weak, and praiseth and honoureth God. My children, if ye have a good mind, evil men shall stand in awe of you, and unthirst shall for very shame be converted to goodness; so that covetous men shall not only depart from their niggardliness, but also give of their abundance to the needy. If ye be good doers, both unclean spirits shall flee from you, and shrewd beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flieth away. For if he do wrong to any holy man, he is sorry for it; and if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the righteous becometh much more notable afterward, as did my brother Joseph. The guileful spirit of Belial hath no power over a good man's mind, for the angel of peace guideth his soul. He  
looketh

looketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousness: He is not delighted with pleasures: He grieveth not his neighbour: He stuffeth not himself with meat, neither wandereth he in the pride of his eyes, for the Lord is his portion: He taketh no glory for giving good counsel: He passeth not how men dishonour him; neither can he skill in any fraud or guile, untruth, strife, or slanderousness: For the Lord dwelleth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietness, and another of trouble; one of dissimulation, and another of truth; one of poverty, and another of riches: but it hath one only position, pure and uncorrupt toward all. It hath no double sight, or double hearing; for in all things that he doth, speaketh, or seeth, he knoweth that the Lord beholdeth his heart, and therefore he cleanseth his mind, that he may not be found faulty before God and man. But all the works of Belial are double and utterly void of simplicity: Wherefore, my children, shun the naughtiness of Belial; for at the first he delighteth those that obey him, but in the end he is a sword, and the father of seven mischiefs: For, when the mind hath once conceived by Belial, it bringeth forth, 1. Envy. 2. Desperateness.

3. Sorrow. 4. Bondage. 5. Neediness. 6. Troublefomness: And 7. Desolation. And for that cause was Cain tormented with seven punishments by God. For in seven years together, God brought every year a new plague upon Cain. Two hundred years he suffered, and in the nine hundredth year the earth was made desolate with the flood, for his righteous brother Abel's sake; in seven hundred years is Cain judged, and Lamech in seventy times seven: For they that are like Cain in spitefulness and hatred toward their brethren, shall be punished with the same punishment for ever, as he was. You therefore, my children, eschew malice, envy, and hatred, towards your brethren, and cleave to goodness and lovingness. He that hath a mind clean in love, looketh not upon a woman in the way of lechery: for he hath no defiling in his heart, because the Spirit of the Lord resteth in him. For as the sun is not defiled by shining upon a puddle or dunghill, but doth rather dry up and drive away the stink; even so a pure mind striiveth against the uncleanness of the earth, and overcometh it, but is not defiled itself. And I perceive by the sayings of the righteous Enoch, that there shall be evil deeds among you; for you shall defile yourselves with the fornication of Sodom, and perish all save a few, and multiply inordinate lusts in women, and the reign of the Lord shall not be among you: for he shall take it away suddenly;

denly. Nevertheless the Lord's temple shall be made in our portion, and it shall be glorious amongst you. For the Lord himself shall take the kingdom upon him, and the twelve tribes shall be gathered together there, and all nations shall resort thither, until the most High send his salvation in the visitation of his only Begotten. And he shall enter into the first temple, and there the Lord shall suffer wrong, and be despised, and be lifted up unto a piece of timber: and the vail of the temple shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles, pouring out as fire: and rising up from the grave, he shall ascend from earth to heaven. He shall remember how base he hath been upon earth, and how glorious he is in heaven. When Joseph was in Egypt, I longed to see his person, and the form of his countenance, and through the prayers of my father Jacob, I saw him awake in the day of his full and perfect shape.

Now therefore, my children, know you that I shall die. Wherefore deal every one of you truly and rightfully with his neighbour, work ye justly and faithfully, and keep ye the law and commandment of the Lord; for that do I teach you instead of all inheritance. And give you the same to your children for an everlasting possession. For so did Abraham, Isaac, and Jacob, they gave us all these things for an inheritance; saying, Keep the Lord's

com.



commandments till he reveal his saving health, unto all nations. Then shall ye see Enoch, Noah, Shem, Abraham, Isaac and Jacob rising at his right-hand with joyfulness. Then shall we rise also every one of us to his own sceptre, worshipping the King of heaven, who appeared on earth in the base shape of man. As many as believe in him shall rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel, for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all nations, as many as believed not in him when he appeared upon earth, and he shall reprove Israel amongst the chosen of the Gentiles, as he reproved Esau in the Midianites, that seduced his brethren by fornication and idolatry, who were estranged from God, and fell away from the inheritance of the children, because they feared not God. But if you walk in holiness before the Lord, ye shall dwell in hope again in me. And all Israel shall be gathered to the Lord; and I shall no more be called a ravening wolf, for your robberies sakes; but I shall be called the Lord's workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowldge, and enlighten all nations with  
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the light of understanding, and shall come up to save Israel. He shall take from them as a wolf, and give to the synagogue of the Gentiles, and continue in the synagogue of the Gentiles to the world's end. He shall be amongst their princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books: He shall be the Lord's darling for evermore. And as concerning him, my father Jacob taught me, saying, He shall amend the defaults of thy tribe. And when he had ended these sayings, he commanded his children to carry his bones out of Egypt, and to bury them in Hebron by his fathers. So Benjamin died an hundred and twenty five years old, in a good age, and they put him in a coffin: and in the fourscore and eleventh year before the departure of the Israelites out of Egypt, they and their brethren conveyed their fathers bones privily again into the land of Canaan, and buried him in Hebron, at the feet of their fathers, and returned again out of the land of Canaan and dwelt in Egypt, till the day of their departure thence altogether.

*F I N I S.*

How these testaments of the twelve Patriarchs were first found, and by whose means they were translated out of Greek into Latin.

**T**Hese testaments were hidden and concealed a long time, so as the teachers and the antient interpreters could not find them: which thing happened through the spitefulness of the Jews, who by reason of the most evident, manifest, and often prophecies of Christ, that are written in them, did hide them a long while. At length the Greeks being very narrow searchers out of antient writings sought these testaments warily, and got them more warily, and translated them faithfully out of Hebrew into Greek. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skilful both in the Greek and Latin, nor any interpreter that might procure the translation of this noble work, until the time of Robert the second surnamed Grosthead, bishop of Lincoln, who sent diligent searchers as far as Greece, to fetch him a copy of the said writing, without respect of charges, which he bare most liberally.

Therefore to continue the memories of these most lightsome prophecies, to the strengthening

ening of the Christian faith, that Rev. Bishop did, in the year of our Lord 1242, translate them painfully and faithfully, word for word, out of Greek into Latin (in which two tongues he was counted very skilful) by the help of Mr Nicolas Greek, parson of the church of Datchot, and chaplain to the abbot St. Albans, to the intent that, by that means, the evident propheties, which shine more bright than the day-light, might the more gloriously come abroad, to the greater confusion of the Jews, and of all hereticks and enemies of the church of Christ, to whom be praise and glory for ever. Amen.





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